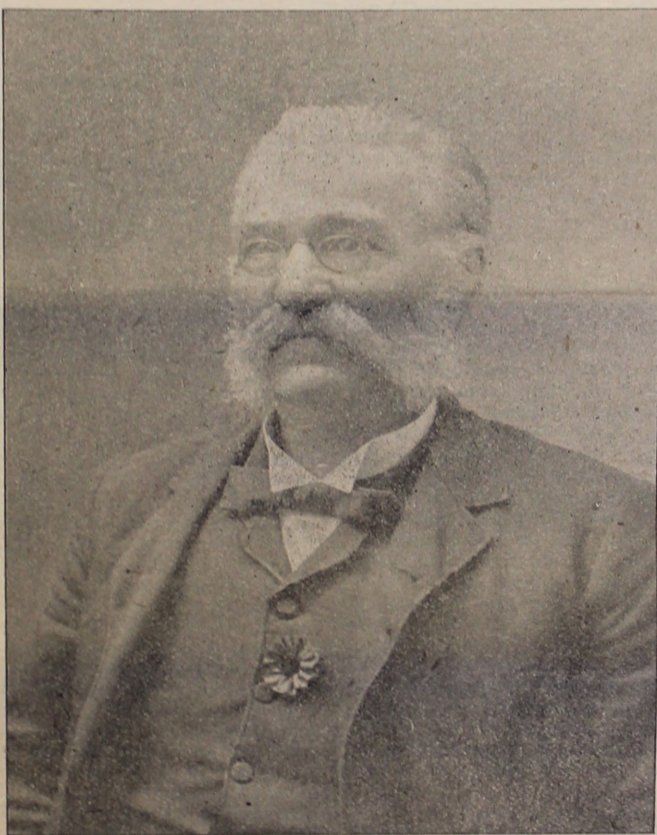


Light of Truth

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J. MARION GALE.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. CO. L.S. O.C.

Spiritism

PHENOMENAL EXPERIENCE OF
MR. F. ASBURY SEE.

(By George H. Jones.)

Says Robert Dale Owen: "The evidence for a future life derived from an occasional appearance of the dead, provided that appearance proves to be an objective phenomenon, and provided we do not misconceive its character, is of the highest grade."

"But in proportion to its importance and to its extraordinary character is the urgent propriety that it be scrupulously, even distrustfully, examined, and that its reality be tested with dispassionate care."

Sunday after Sunday sermons are preached relating to our life beyond the portals of death, and emphasizing the importance of preparing for that life. We are reminded often by those who preach about immortality of the visions which men of old had, and of the reappearance on different occasions of those who had passed out of their tabernacles of flesh. If those who had passed through the door of death to the larger life beyond could appear to men centuries ago, why may they not so manifest themselves today? Dr. R. Heber Newton, referring to certain spiritual experiences of today, said: "It is not merely that men have become convinced that there is a life beyond the grave, but they have become convinced that that life is near to us in the flesh, and that at proper times and under proper conditions it is possible that there should be inter-communication between the two spheres. It is a truth which is embodied in the records of the very beginning of our Christian religion—in whose wonderfully gracious and charming stories which embalm the memory of the sacred experiences of the disciples, through which they came to believe their Master was alive, and that he had manifested himself to them. A truth this which ought never to have passed out from the Christian consciousness, but which has strangely escaped it, so that we find ourselves today, believing in the possibility of inter-communication between those who live in the flesh and those who live out of the flesh, and yet utterly skeptical toward every experience which is an expression of this belief."

The value of testimony does not increase by age, and those who believe the statements of men who spoke or wrote of their visions hundreds of years ago ought not in consistency to be utterly incredulous as to the truth of similar experiences narrated by trustworthy men of today. The witnesses are numerous, and there are men and women of intelligence and of high character capable of observing accurately, and incapable of willfully falsifying in regard to what they see and hear in this matter. Such a witness is Mr. F. Asbury See, a man unknown to fame, without a profession or a position other than that of a farmer in the employ of Mrs. Elliott F. Sheppard, but a man of sound mind, of moral worth and of unquestioned veracity. He is living today and he gives his testimony, subject to the most searching examination, in the interest of truth, and of the spiritual life in which he has so strong and abiding belief, or rather according to his own words, of which he has the most certain knowledge possible to the human mind.

Mr. See says that about a month

after the death of a near neighbor, Captain John Romer, he and his father were hoeing corn near the captain's old home, when his father suddenly stopped, and grasping him by the arm, exclaimed in tones of fear and surprise, "There goes Captain Romer."

"There, sure enough," says Mr. See, "I saw the old man as natural as he was in life. I said: 'Father, you keep your eyes on him, and I will go and talk with him, and if he goes into the house and the women folks see him as plain as we do, they will be frightened to death.' Father tried to dissuade me from going. I replied that I must go; that there was nothing to be afraid of, and told him to keep his eyes on him and see where he went. I followed him as fast as I could, but in my haste, while climbing over a fence, I tripped and fell. When I got up Captain Romer had disappeared from my sight, and I did not see him again."

"I returned to father, who told me that the captain had also disappeared from his sight. When we went to the house for dinner, father and I related what we had seen. The folks did not believe us: 'Nonsense, you were dreaming, etc.,' they said."

After Mr. See told us of this experience we saw his sister, Mrs. William M. Nodine, who resides at Dobb's Ferry, N. Y., and she confirmed the statement as given above of what her father and brother said in her presence on their return to the house, and of their being indignant because their narrative was discredited.

Mr. See says that often his mother has appeared to him, and always between the hours and 10 a. m. and 4 p. m., in the fields when the sun was shining clear and bright. "When I was in trouble she came, counselled and advised me what to do, and said that all would come out satisfactory to me, telling me not to worry if the crops failed that year, that the family would be provided for. All came as she stated, though I could not see or understand how. On this occasion she remained with me half an hour, I should think, and on each of the other occasions she remained about fifteen minutes. When I tried to approach her she receded. I wanted to embrace her, but she said that I drove her from me, and she could not tell me why it was. On each visit she removed from my mind all depression, and I then had confidence and trust in the future. When she disappeared she did not walk away, but vanished from my sight."

"When watering plants in the hot house at Barron Court Tarrytown, N. Y., one Sunday morning, I heard a fearful racket in the tool room, and the door opened suddenly as with a push, making the glass rattle in the door. I looked up, expecting to see Henry, the head gardener. There stood father, dressed as I have seen him, high silk hat and all, and he asked, 'Where is Carley?' I replied that I did not know, but at home, I supposed. 'No, he is not,' he answered. I have been down to the city, and he is not in Horatio street, where I last saw him.' I then said that he had moved. Father said as in a great hurry, 'Where, where has he moved to? I want the street and number, so there can be no mistake. He is very sick and I have come for him.' 'He moved to Harlem,' I answered, 'No. 121 E. 115th street,' and then father walked out into the tool room slamming the door behind him."

Mr. See, naturally cheerful and hap-

py, was now much disturbed by the thought of his brother's probable death, and all efforts to cheer him were unavailing. The brother, whose name was Carlton, died that very day. His condition was known, his death was foreseen by the intelligence that manifested such interest in finding him.

Mr. and Mrs. See both tell us of seeing their son, who had died recently in Denver, Colo., over their heads soon after retiring for the night. They first saw what appeared like a cloud in which he was reclining with a look of inexpressible contentment. They conversed with each other at the time, but were too anxious not to disturb the vision to speak to it.

In this instance the mother and father beheld the form at the same time, and this is the only time that Mr. See has had a vision after dark.

On the day of the son's death Mr. See, the father, was in a very nervous anxious condition, and this was so marked that it attracted the wife's attention, though he tried to disguise his feelings. She asked him what was the matter, remarking that he looked forlorn and broken hearted. He replied that he did not feel right; that he would give \$500 to be transported to Denver within an hour, that there was something the matter with Embree (the son). "Nonsense," said the wife, "You know he wrote in his last letter that he was as well as usual. Cheer up, it is nothing but your imagination." All that day Mr. See was depressed in spirits.

The next day he received a telegram announcing the sudden death of the son, caused by the rupture of a blood vessel.

Mrs. See states that her husband has told her of his conversation with his mother at four different times, giving an account of each experience immediately after its occurrence, and it corresponded with the statements here made. She confirms also the statement in regard to seeing their only son. "Its reality, its beauty," she says, "will never be effaced from my mind—never. I know there is no death now—before I believed only."

Mrs. See says: "I have read over the statements which you have written of what pa said to you about his visions, including that of 'Barron Court,' when his father came to him, and he told me all as you have it, immediately after his arriving home, and he said Carleton (but the family called him Carley) must be worse, for I saw father today, and he said he had come for him and that I had to explain where he had moved before he would be satisfied, and that when he walked back into the tool room he slammed the door so the glass rattled in the door. I tried to cheer him, but nothing I could say shook his idea of the probable death of his brother, and sure enough he died that day."

Mrs. See speaks of the failure of crops one season and of her husband's worry as to how they should get through the winter, of his trust in God, of his praying, of his coming to the house with a cheerful smiling face and relating that he had seen his mother, who came to him in the field and told him that all would be well, and of the change from sadness to joy and happiness which came over him.

The husband was not present during the four times that we conversed with Mrs. See, and questioned and cross-questioned her in regard to her husband's experiences.

Mr. See, whom we have known personally for several years, is an honest conscientious man, of whom a merchant who has known him for years says: "He could not do an intentionally wrong act, because he would not know how." He is esteemed by his neighbors, who speak of him in terms of respect, and one has but to see him

to be impressed with his honesty and truthfulness, so apparent in his men. Of his sincerity in relating what he has seen and heard, there is no room for doubt. When, as he told her, of seeing and talking with his mother, he noticed tears in the eyes of his wife, and he said to her, "Why do you weep? You do not understand it. I never saw or talked with my mother more really and truly than I did today."

Mr. See says: "It matters not whether people believe my statements or not. I recollect too well what I, myself, thought of such things before I had actual experiences, and I take ill of no man that he should pass upon them the same judgment which I would have passed previous to my own experience. A hundred witnesses will work no conviction in those who have made up their minds that such things cannot occur. I give myself no trouble about such persons, for it would be labor lost."

Modern experiences, like those related by Mr. See, have had the effect to take many who were once extremely skeptical in regard to a future life, joyful in the conviction that death is but a transition to brighter spheres, and they have confirmed the faith of many in the substantial truth of the story of the re-appearance of Jesus to his disciples and of other apparitions described or recorded in the Bible. Says Rev. M. J. Savage in an Easter sermon: "I told you that I did not believe that the body, the physical body, of Jesus was raised from the dead. I do believe, however, that his disciples saw him and talked with him. I do not believe that the evidence which has come down to us is sufficient to establish that belief. But I believe that similar things have happened in the modern world. Therefore, I can believe that they happened then. I believe that Jesus was seen. I believe that this magnificent fact is that which inspired the early church and has given us our Easter morn. I believe that the story which grew up years afterwards (that his physical body disappeared from the tomb of Joseph) is not supported by adequate proof, and if it were, it would not be a difficulty to my faith."

"I should say," Mr. Savage says, "be ready, friends, at the proper time and place, to adduce what I call good evidence in a court of justice for all that I have said."

The experience of Mr. See which belongs to a multitude of similar experiences, well authenticated and carefully recorded, deserve the candid consideration of all impartial thinkers. Let the investigator think of every circumstance of the account, taking for granted nothing which there is the least reason to question, but carefully considering the testimony and its evidential value, and try to form a rational theory to explain the statements of Mr. See without recourse of supra-mundane agency. By what powers and from what influence could these things be performed if there is no invisible world, and no inhabitants there who concern themselves with our affairs—if there are no good spirits who can manifest to us their existence and converse with our embodied spirits and give us information and notice and warning of approaching danger, which evinces sometimes a foresight far beyond our own?

Says Calmet on "Apparitions and Spectres:" "Let the divine read us lectures on the nature of spirits and how far they can or cannot take cognizance of human affairs; that I have nothing to do with here; my business is to observe the matter of fact, viz: That they do come hither, do appear, and are seen, talked to and conversed with, and that they do come on good errands and therefore are not likely to be evil spirits or devils."

In this chapter the experience of one person only (with most of the details omitted) are given. Thousands and hundreds of thousands are convinced that they have had evidences appealing to them personally, as clear and as irresistible of the soul's continuance and power to manifest itself after bodily dissolution, as the evidence with which Mr. See was favored. Think of such a conviction! "Consider," says Robert Dale Owen, "how it stands out above all that wealth, fame and every earthly good fortune can bestow—the blessing of blessings, which the world can neither give nor take away." GEORGE H. JONES. Tarrytown, N. Y.

A BIT OF PERSONAL EXPERIENCE IN MEDIUMSHIP.

"The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit."—John iii, v. 8.

I am about to write my experience as to how my wife and myself became Spiritualists, and think the words quoted above as those spoken by Christ to the Jew, who came to him to learn of the spirit, is fully exemplified in our conversion to Spiritualism, for few could have been more skeptical on the subject than ourselves.

Over four years ago we occupied the lower flat of a house in this city, the upper one being occupied by a spiritual medium. One evening a lady friend asked my wife to visit our medium neighbor at a seance to be held at night, and in a spirit of curiosity she accompanied her, remaining at home. On my wife's return she asked me if I ever had a brother named Edward. I answered yes, and that he died when I was a mere boy, and had so told her years ago, and then asked her why she made this inquiry. She said that a spirit came to her at the seance and said he was my brother Edward, and that I was getting into the condition that took him out of this life (consumption) and unless I had great care the bad cough from which I was then suffering would soon carry me out of this life.

She insisted on my going with her to the next seance, and a few evenings later I went with her and a number of spirits of old friends who had passed out many years ago, and whom no one in the room knew, came and talked with me and my wife—amongst them my brother Edward, who repeated his warning as to my health.

I may here say that thirty years ago I rented a house for the summer in St. Paul, Minn. Our child being very delicate, one morning an old Chippewa squaw came to beg food for herself and a "brave." My wife gave her a good stack of food and treated her with sympathy and kindness. The spirit of this squaw came to my wife first and materialized, saying she would help to restore me to health. Her spirit then came across the table to me, put her left arm round my body and with her right hand pounded my chest, so that the blows could be heard in the next room. I could dimly see her face, but her long coarse hair hung down over my face and it was undoubtedly that of an Indian. She told my wife she must do the same to me night and morning and she would give her the necessary power. This my wife did, and showed a physical strength never possessed by herself. I soon got better, and "Sparkling Water" has never left my wife; in fact, is one of her guides, and only a few weeks ago, at my request, cured her of a trouble which our doctor declared was the most extraordinary one in his 30

years' practice, but which our spirit told me at the next seance I attended, was her work.

At the first seance I attended two departed friends came to me and have been with me ever since, and from one I had a test under very peculiar circumstances. It was on the morning of the 2d of January. A heavy fall of snow covered the ground; the street cars were crowded and I was on the rear platform of the car, which was stopped between streets, and I saw the motorman run back looking in the snow. I learned that the brake had thrown his watch from his pocket. As the passengers were getting impatient he started back to his car, when I thought I would try to help him and I asked one of my guides to help him find his watch. The motorman was then just opposite the rear platform of the car. He stopped and immediately went back to where he had been searching, moved the snow with his foot and found the watch.

The next seance I attended I asked my spirit friends if anything unusual had happened on my trip down town on the morning of Jan. 2d. He asked, "Do you refer to the motorman's watch?" I said I did, and he replied in his usual kindly way, "It did not take him long to find it after you asked me to do so."

This incident fully convinced me that spirits understand mortals' thoughts when appealed to.

I will tell one more incident which occurred to my wife during our terrible cyclone of two years ago. I was at my desk down town, very busy, in the afternoon, when I had most urgent intuitions to go home, but which, for some reasons, I disregarded. Shortly afterward the disaster came, and our house was in the heart of the stricken district. I then realized how foolish I had been. Telephones were down and the rain coming down in torrents and no cars running. I started to walk home, but it was dark as Erebus before I got half way there. I got in several tangles of wires and tree tops, cutting and bruising myself in several places from the falls I had and was nearly dead from exhaustion. I found the front windows of our house blown to splinters, but my wife and daughter safe. My wife told me that as the cyclone struck the house some spirit influence told her to close the sliding door between the front room and the next to it, and she declares she felt spirit hands help her to do so just as the heavy plate glass windows in the front room crashed in. This saved the house from being gutted.

I went to a seance a few nights after and the first spirit who came to me was one of my guides, who said he did all in his power to drive me home, and then went and helped my wife and saved our house, which would have been demolished but for the fact of closing the sliding door at the critical moment described.

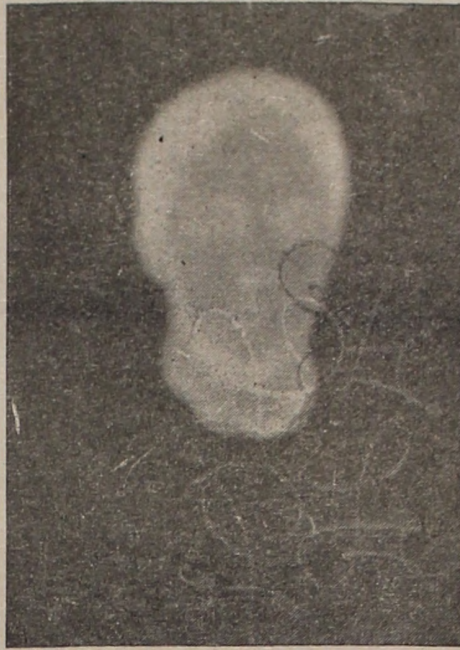
I could give you many other tests I have had that prove spirit guidance and help, but think I have written enough. I am not clairvoyant, my wife is to some extent, but I am clairaudient and have talked with one of my guides whilst in company of my medium friend, for over a mile whilst walking through one of our parks. The many evidences I have had convince me fully of the vital truths of Spiritualism.

I heartily indorse the course you have taken to help in getting rid of frauds and fakirs, which are such a curse to Spiritualism, and hope such characters will soon be placed where they can do no harm to the cause. There is another class who are doing Spiritualism much harm, that is those who, whilst professing to believe in Spiritualism, openly deny the existence of the Deity or the teachings of

Jesus of Nazareth. I have never read any article in your paper with greater pleasure than the words published by you as coming from the old Spiritualist who you stated expressed his firm belief in God, the omnipotent controller of the universe, the teachings of Christ and the ministration of the blessed spirit. We are now opening up the second half of the century in which Modern Spiritualism came into existence, and hope before its close all true Spiritualists will adopt Christ's simple teaching cleansed from the dogmas with which they are now environed, and making the love and charity he taught their only guide.

JOHN S. TILDESLEY.

St. Louis, Mo., July, 1898.



SPIRIT PHOTOGRAPHS WITHOUT THE CAMERA.

Herman Handrich of New York writes that to test the possibility of obtaining photographs on bromide paper without the use of a camera he purchased some, and took it to F. N. Foster of Brooklyn for a sitting.

As soon as ready for the seance Mr. Handrich took from his pocket a small sheet of this bromide paper, hastily scratched a number of Hs on it; placed the paper on the surface of a slate, held it fast with both of his thumbs, then pressed the slate up against the under side of the table lid to protect it from the light. Then Mr. Foster placed his hands under the table and took the off ends of the slate as held to him. Within twenty seconds three raps indicated results. Withdrawing the slate and carefully taking the piece of bromide paper off, he placed the latter in an envelope and proceeded to another photographer—unknown to Mr. Foster.

Here he had the paper developed, with results that a man's head showed up, partially enveloped in his Hs, as the herewith produced cut represents.

BEAUTY IS CHANGE.

The blonde maid was the fairest,
That now but looked at you;
Gone are the shining dark eyes
You found so good and true.

The room you thought quite pretty
When the bright rug first was laid;
But time has made it ugly
As the wife that once was maid.

In vain we say you are the same
To the dear old friend we know;
Then the words are quite forgotten
With the thoughts of long ago.

Alas! how we must lose our faith
When we live to know 'tis true;
How'er we try to constant be,
That life is but what's new.

IRENE ACKERMAN.

20 West 15th St., New York City.

STUDIES IN THEOSOPHY—W. J. Colville. Price, \$1.50.
SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.

PROMINENT SPIRITUALISTS.

The constantly recurring question by new investigators as to the prominent personages who have given testimony in behalf of Spiritualism or have been known as endorsers of the same compels us to repeat this list from time to time. The latest revised of these still living is:

Sir William Crookes, A. R. Wallace, F. R. S.; Queen Victoria, Camille Flammarion and Prof. Schiaparelli, astronomers; Prof. F. H. W. Myers of London, Baron C. Du Prel of Munich, Rev. M. J. Savage, B. F. Underwood, Prof. Oliver Lodge, Florence Marryatt (daughter of the novelist), Miss Abby Judson (daughter of the Burmese missionary), Dr. J. M. Peebles, Judge A. H. Dalley of Brooklyn, Lillian Whiting, the authoress; A. Aksakow, Russian imperial councillor; Prof. W. F. Barrett of the Royal College of Science, Dublin; M. Sardou, playwright; Prof. James of Harvard, B. O. Flower founder of the Arena, Mr. Balfour, M. P.; Prof. Elliott Coues of Smithsonian institute, Parker Pillsbury, Hon. O. P. Kellogg, Dr. J. R. Buchanan, Andrew Jackson Davis, Prof. Fechner of the Leipzig university, Lord Dunraven of yacht fame, Wm. Stead, editor Review of Reviews; C. Varley and Wm. Edison, electricians; Gerald Massey, author; Dr. Baraduc (Count D'Aiglun) of Paris, Revs. Lyman Abbott and R. Heber Newton of New York, Rev. Marion F. Ham of Tennessee, Dr. Duryea of Brooklyn, Luther R. Marsh (law partner of Daniel Webster), Frank Carpenter, the artist; Elizabeth Stuart Phelps, Prince of Wales, Joseph Jefferson, Emma Thursby, James R. Keene, Marie Corelli, Lotta (Crabtree), Minnie Palmer, Eleanor Kirk Ames, Grover Cleveland, Empress Eugenie, and others.

Among a few of those passed over of whom testimony exists are Abraham Lincoln, Victor Hugo, Lord Brougham, Astronomer Challis, Wm. Thackeray, Wm. Denton, Robert Hare, Ole Bull, Prof. Zollner, Dr. Luys of Paris, Judge J. W. Edmunds of the New York supreme court, Sir Bulwer Lytton, Robert Dale Owen, Hon. J. R. Giddings, Edwin Booth, Mary Kyle Dallas, Alice and Phoebe Cary, H. W. Beecher, Harriet Beecher Stowe, Duchess De Pomar, Napoleon III, Frances Willard and others of note.

PSYCHOMETRY.

The science of psychometry has evidenced that some men and women possess a power of "perception" of psychic ethers and conditions which are impalpable to ordinary senses. Psychometers can trace the "life-line" of persons with whom they come in contact, and tell "all things which ever they did;" can hold specimens of rock or lava, fossil or meteorite, and describe the surroundings which accompany them; thus a piece of lava calls forth descriptions of Pompeii, a fragment of rock presents to the psychometric sense the pre-historic animals and flora and fauna in keeping with its origin, although in each case the psychometrist and the experimenter were equally ignorant as to what specimen was under examination at the time.—Two Worlds.

AN ANTIDOTE AGAINST ANTI-ISM

—Is—

Rev. Marion F. Ham's

SERMON OF SPIRITUALISM

—AND—

Rev. Dr. Duryea's

ACKNOWLEDGEMENT OF MEDIUMSHIP.

Both contained in one tract at 5 cents each, or \$1 for 25; \$1.50 for 50, and \$2.50 for 100.



QUEEN CITY PARK HOTEL.

THE Y. P. S. U.

B. Grant Taylor, secretary of the convention held in the interest of the Union, reports an interesting four-days meeting of this organization held at Lilly Dale, N. Y. Among the participants we note Hon. A. Gaston, Mrs. R. S. Lillie, George H. Brooks, I. C. I. Evans, Mrs. H. D. Barrett, Mrs. M. E. Cadwallader and others.

The object of the Union are as follows, per the constitution:

"We, the young people of Spiritualism, in convention assembled, appreciating the importance of education and co-operation for the promotion of the general welfare of Spiritualism, and the necessity of advancing its truths among our young people, hereby establish constitution for the guidance of the National Young People's Spiritualist Union."

The application for membership, adopted at this convention, is also worth quoting. It reads:

"I, ———, of ———, believing that the unfoldment of true lives and a higher civilization can better be accomplished by organization than by individual effort, and believing in the ethic principles of Spiritualism, and desiring to become a member of the Y. P. S. U., to aid as much as possible the general uplifting of humanity, do hereby apply for active membership in the Union, and, if accepted, agree to abide by the constitution and by-laws of the Y. P. S. U., and to promote

to the utmost of my power the interests of the Union, and the social, moral and spiritual welfare of my associates."

The officers are: President, I. C. I. Evans, 1352½ B street, S. W., Washington, D. C.; vice president, Mrs. Lou Porter Moore, 162 East Ferry street, Buffalo, N. Y.; secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C.; treasurer, Alfred B. Van Dyke, 84 North Fifty-second street, Chicago, Ills.; trustees, Mrs. Rozella Lauferty, 320 East Main street, Van Wert, O.; Mrs. W. H. Bach, Lilly Dale, N. Y.; Walter I. Prentiss, 314 Park avenue, Worcester, Mass.

MIND READING.

We don't have to be mind readers to know what others feel for us. A little observation, while thinking of them, so as to bring their consciousness to bear on us, will indicate by an uncontrollable emotion what this feeling is. If not prejudiced beforehand or have preconceived notions about it, indifference will express its like; solicitude an unsettled opinion; felicity a good opinion, and contempt its like. Fear or the desire to flee from their presence tells of danger or malice, and should be a warning. But feelings are hidden thoughts, and from the former we can infer the latter.

To enjoy life is to understand it.

DRIVES BLINDFOLDED AND FINDS HIDDEN MEN AND THINGS.

An interesting test of so-called mind reading took place in this city one day last week, Mr. E. H. Boone being the medium. It was a reproduction, all except the killing, of the murder of Pearl Bryan, the procuring of the knife with which the deed was committed, the murder, the secreting of the head, the hiding of the knife and the hiding of the two murderers.

The test took place under the supervision of a committee of disinterested citizens. A carriage was provided for the committee, who were to secure the knife and go through the rest of the program.

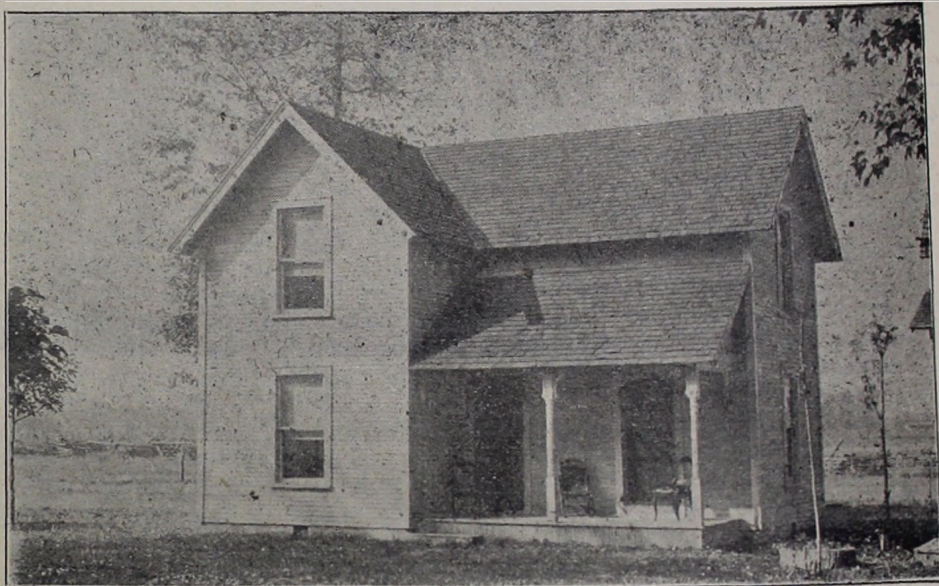
While this committee was out going through the incidents of the murder, Mr. Boone was seated in one of the parlors of the Chittenden hotel with a heavy black silk handkerchief over his eyes, rendering it impossible for him to see. He was closely watched by another committee.

A large butcher knife was secured at the store of Blackwood & Green. J. Nick Ackerman was selected as the victim, and his hat, representing the head, was taken to the store of Ruggles, Gale & Co., where it was hidden in a box drawer marked "Abstracts of Titles." The knife was hidden in an out-of-the-way place in the store of McAlister, Mohler & Co., while Mr.

A PECULIAR DREAM.

I remember but two dreams that have startled me by subsequent reality. One of them was on this wise: When I was a sturdy lad, living on a farm in southwestern Ohio, I dreamed that I had wandered away to Kansas in search of climate or something of that nature. In my dream I was wandering by the banks of a beautiful river, near one of the pleasantest villages of the prairies. On the top of a knoll, near the river bank, was a cozy home, where the grassy slope that served for a front yard was covered with many cherry trees full of ripe and luscious fruit. On the topmost rail of an old fence stood a little brown-eyed girl whom I had known in early childhood. She cried out in high glee when she saw me, and welcomed me as well as her mouth filled with cherries would permit. I ran to meet her, but as soon as I touched her hand my dream and my sleep were ended.

A few years later I found myself rambling about in the self-same village of my dream. I went down by the river and along the country road, where lay the knoll with the cozy cottage. The cherries were ripe, and the brown-eyed lass was sitting on the topmost rail of the fence, devouring the red ripe cherries. She greeted me cordially, then turned to the young



ASHLEY CAMP—WM. RANDOLPH'S COTTAGE.

Weil and Mr. Barron of the committee, who impersonated the murderers, took refuge in a room at the Goodale hotel.

The remainder of the committee repaired to the hotel, Boone seated himself blindfolded on the box of the carriage and started upon his perilous drive through the crowded streets. At the Goodale he stopped the team, jumped from the carriage, and, closely followed by the committee, found Mr. Weil and Mr. Barron in hiding. He paced them on the box with him, drove to the store where the knife was hidden and found it. He not only found the hat at the Ruggles-Gale company's store, but, turning his back to the drawer, told the crowd what was on the label.

By this time there was a crowd following the vehicle, and when the store of Mr. Ackerman was reached there were several hundred people on the street while about 50 congregated in the store. Deep in the crowd was Mr. Ackerman, but straight to him went the medium, placing the hat on his head. He then drove north, returning the knife to the box from which it came.

After returning to the hotel, Dr. S. S. Smith and Mr. Rusk took a pin, made a hole in the wall of one of the bedrooms, afterward hiding the pin in another part of the hotel. The pin was found first, and then the medium, blindfolded, found the hole in the wall and placed the pin in it.

man on the other side of the fence and said trippingly, oh, so trippingly, "Charlie, I believe you have never met Mr. Hutchinson. Mr. Hutchinson, this is my husband." And this was no dream. — E. L. Hutchinson, Populist nominee for Lieutenant Governor, California.

STRAY THOUGHTS.

Not knowledge but wisdom makes moral.

Wise is he who knows how to apply his knowledge properly.

Selfishness is psychic filth, and has the same effect on the spirit that sensualism has on the body.

To understand the science of love you must study selfishness in all its phases. Love is always the opposite.

Injustice kills as readily as hatred, for, like the latter, it is extreme selfishness—both carrying a vicious magnetism in their wake.

A preacher with uncharity for those who differ from him is as dangerous as a thief, for he has the power to rob them of their peace by antagonizing his hearers against them.

A soft answer turneth way (our own) wrath, and giveth mental control over the opponent, with further inspiration how to meet the next attack. Reason is an effect of self-control and always triumphs over anger or vituperousness. Try it, and be convinced.



MRS. WATERMAN'S COTTAGE—LAKE BRADY.

✽ The World of Psychics ✽ ✽ and Liberal Thought ✽

Capt. E. W. Gould's former residence in St. Louis, occupied now by Judge W. C. Marshall, is reported to be "haunted."

There are many Spiritualists in Porto Rico and a few publications devoted to their interests.

If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds, if we imbue them with principles, with the just love of God and love of our fellow man—we engrave on those tablets something which will brighten through all eternity.—Daniel Webster.

Capt. Sigsbee, who was in command of the Maine and later of the converted cruiser St. Paul, has been made commander of the battleship Texas.

A monument to Francis Scott Key, author of "Star Spangled Banner," has been unveiled at Frederick, Md.

Dr. H. C. Andrews of Marion, Ind., is an excellent improvisationist. He has been at Camp Chesterfield.

No man has a right to expect from his wife what he on his part does not give her. If he wants her sympathy, he must give her his consideration. If a man lacks the element of consideration, he should cultivate it, and cultivate it not for the benefit of his friends, but for those in and of his home. Consideration should begin at home, not in the homes of friends, as it so often does, and ends there too. The atmosphere which a man creates in his home by example becomes the rule by which his children live. The husband and father strikes the keynote for right or wrong living.—Edward Kok.

Gen. Fitzhugh Lee is to be military governor of Cuba until the insurgents are in shape to govern. General Lee takes the Seventh army corps with him.

Dr. Parkhurst of New York is preparing another campaign against vice in that city.

New York now has 702,160 school-children.

"Rev." Jernegan, who swindled capitalists out of \$300,000 on his scheme for producing gold from sea water, is in Europe, and it is said that he can not be arrested. Creditors may get 30 per cent.

The cost of the war will be \$150,000,000.

"Durn you and your old grocery!" shouted a man who backed up against the fresh paint.

"Didn't you see that sign, 'Fresh Paint?'" asked the grocer.

"Of course I did, but I've seen so many signs hung out here announcing something fresh that wasn't that I didn't believe it."—Indianapolis Journal.

The Independent says that the day of trials for heresy is about past, "that it is recognized as an antiquated, ineffective and harmful way of dealing with heresy. Presbyterians are so thoroughly convinced that such trials work a vast amount of harm and no good that they are determined now to avoid them as far as possible."

We never know how much we are appreciated by friends until ready to depart from them.

The current number of the Cassadagan has an excellent biographical sketch of Hon. A. Gaston, president of the Cassadaga camp.

It is estimated that the money loss inflicted on Spain by sunk and captured vessels is \$35,000,000.

It is the wealth in the hands of the selfish, ungenerous and illiberal that is really to be condemned; wealth in control of the generous, true and noble control of the generous, true and noble is hardly ever misapplied. But with selfishness ever on top, it behooves us to establish a system of wealth distribution that is just without the consideration of selfish or unselfish propensities in man.

Mrs. Emmons Blaine has presented the University of Chicago with \$25,000 for the purpose of establishing a department for the higher education of teachers in the public schools.

Justice works alike inerrantly for the good and for the evil.

Herbert Spencer: "Of the political superstitions, none is so universally diffused as the notion that majorities are omnipotent."

"It were better to have no opinion of God at all than such an opinion as is unworthy of Him; for the one is unbelief, the other is contumely; and certainly superstition is the reproach of the Deity."—Bacon.

The discovery of artificial albumen by Dr. Tillenfield of Germany is still being discussed among scientists.

THE GHOST OF JOHN GEAR.

In his coffin bed John Gear lay dead,
But John Gear's ghost stood near;
And the clergyman talked at the funeral
And the ghost bent low to hear:
The waiting ghost of the man who was dead,
He lingered to hear what the clergyman said;
So the clergyman spake and the people wept,
And the ghost looked on and the dead man slept—
And the dead man slept.

"The man who is dead," the clergyman said,
"Was the true salt of the earth;
Who shall gauge the good of his well-spent life
And the measure of his worth
For he was a man of the olden type,
Of the honest, noble, sterling stripe."
Shame fell on the ghost as he stood nigh,
For he alone knew these words were a lie—
These words were a lie.

And the ghost was afraid and was sore dismayed
As he heard the words of praise;
And he thought of the wreck and the wrong he had done
Through the stretch of the long-gone days;
And a woman's face that was blanched with tears
Loomed up from the vast of the clamoring years;
But the ghost, while he heard all the praise of the priest,
Felt burn on his forehead the mark of the Beast—
The mark of the Beast.

And the priest preached on, but the ghost of John
Heard naught but the woman's tears;
For the silent tears of her silent life
Were thunder in his ears.
And the priest still preached with his words of praise,
And the face loomed up from the long-gone days;
The priest still praised and the people wept,
And the ghost passed on and the dead man slept—
—And the dead man slept.

—Sam Walter Foss.

PHILOSOPHY.

Philosophy is the product of intellect; the offspring of truth and reason. Its food is the fruit of science; its aim is to discover man's duty; its work is to explain the meaning of things. It goes to the foundation of things, examines what is produced, why it is produced and points the course that will make people prosperous and happy. The office of philosophy is to unfold the perfect truth for our contemplation, and willing obedience. It embraces the great world of causes within its scope reaching to the permanent principles underlying them, to the end that the lessons derived from them may be applied to personal experience.

No one is wholly bad, nor completely good, nor uniformly wise; in every case habit, accident, time and place affect us. Morality requires no rites or ceremonies. It is a part of our being, governed by natural laws and faculties. The emotional, restless law of development inspires and moves us out of the dull routine of every-day life, to arouse us from a dormant capacity to something newer, to a higher, holier principle of life. It is the divine spark within us that arouses us to a consciousness of a want not supplied—a yearning after something beyond, which we need and must have to satisfy the demands of our being.

It is our duty to so teach—and live as to lead our fellow beings in whatever sphere or pursuit of life, to liberal, honest, thoughtful action—to turn them to the light, that, without fear, they may know their future. The great aim and object of teaching is to impart knowledge concerning that which is taught. Each human being is responsible for his or her actions, according to knowledge; therefore, the responsibility is within the individual in proportion to the knowledge. Individual growth, action and knowledge are the basis of our moral state. Upon the merits of another we can not rise one degree, but must carve out our own purposes. We meet the results of our own life now and hereafter, and if we attend to the difficulties within and set aside our own imperfections, this is the best that is expected of us.

The theologian says: "Believe! Have faith!" The demand made by Spiritualism is to know. Man is a being that has the right to know; and we build the new spiritual temple so attracted that old beliefs become deserted. What a great privilege is ours to talk with the dead! Yet there are no dead. Those called dead, the dearest treasures of our hearts, live in life immortal. From the beginning spirits made the affirmation that they were not supernatural being—that nothing is supernatural, and gave us a new conception of spirit existence and of the spirit world. The endowment of mediumship makes the progress of the present unparalleled in history. We have proofs and demonstrations of a future life for humanity and that knowledge makes us Spiritualists.

Our literature comprises philosophical deductions and scientific experiments, material, artistic and moral truth—that which appeals to the highest senses of man; that which stands for the solution of the problems of life and man's highest duty to the whole world; that which assails the low and vicious, the selfish, envious, overbearing and the revengeful; that which leads the manly and womanly men and women into the higher walks and thoughts of life; that makes life practical and death but a transition; that makes the poor honest man feel rich in spirit and the rich rascal poor; that appeals to no money-bag or savior for its god of forgiveness, but makes people haul themselves up before the mirror of retrospection and introspection for judgment by their own con-

sciences. Advancing along up the steep of time to shed its brilliant rays o'er all the world, this child of the ancients, this youth of the two worlds has gained a hold upon the minds of philosophers, scientists, theologians, statesmen, through its appeal to the reason in its philosophy and to their observation in its phenomena; and today, amid all accusations of its enemies, frauds, theories, hobbies, isms and moral ethics, without concentration or consolidation, Spiritualism holds itself above the average religion. Flowing from apparently minute causes, it abounds with divine truth and is afire with infinite possibilities. It is the golden dawn of a new dispensation and angelic ministries—of freedom from medieval superstitions and slaveries, enabling mortals and spirits to clasp hands and reaffirm their undying loves. It has inspired great reforms that have brightened the moral horizon of this century. Death is conquered, priest-craft is uncovered, creeds are doomed, sin is checked, the old-time hell and devil are defeated.

Spiritualism has liberalized thought and given to the world a literature of great moral worth and literary excellence; it has replaced fear by confidence in the hearts and minds of millions, and shown the necessity of good works and right living, rather than belief, as a guarantee of happiness. Nations and individuals must sink selfishness in the desire to see the best policy maintain among them for the greatest good to the greatest number. Progress is the universal law, and from all seeming discord must come harmony and peace at last. While the foundations of this philosophy rest upon earth, the towering superstructure pierces the angelic realms and reflects the sunlight of eternity; the fields of research being limitless. Spiritualism fully meets all the religious longings and aspirations of the feeblest to the most exalted natures, being a natural religion adapted to all stations in life. Its magnitude and beauty of proportions are determined by individual capacity for comprehending spiritual truths.

A. H. NICHOLAS.

Summerland, Cal.

SPIRITUAL EVOLUTION.

1. God or law—spirit and matter in perfect harmony—with reason and love as principal attributes or governing principles.

2. Material universes—spirit and matter in father and motherhood—reason and love individualizing itself.

3. Life—vegetable, animal and human—all imbued with the same principles, and manifesting according to unfoldment. Though not yet fully recognized in vegetable life and consequently not yet named, it is known in animal life as instinct and affection, and in man as intelligence and sympathy—assuming higher proportions as man progresses, and then becomes known as reason and love.

4. Man as a spirit, beginning his career as such while in the mortal, when touched by inspiration or that love which sorrows, suffers, bleeds, aspires, struggles, feels, hopes, forgives, confides, wells up in thanksgiving or supplication to its parent stem—its source—because touched by its like.

5. Truth—the advent of man's perfection as a being in connection with a physical body, and his subsequent release to return to God or law and become one with that state of spirit and matter which rules the material universes—an individualized God, and an evolution from the universal through suffering, purification and experience.—A. F. M.

To discourse effectively on a subject of morality you must know it by experience.

Scientific.

POPULAR MISTAKES ABOUT THE HUMAN HEART.

The human heart is spoken of as if it were a conscious organ. According to popular belief it is mainly responsible for the deed, both good and bad, committed by the one in whose breast it beats. Men are declared kindhearted or cruelhearted, according to their conduct in life.

For countless ages the heart has been considered the palace of the passions. This fanciful theory, by making the heart the seat of love, wove about it a romance, of which it seems wrong to rob it after having been connected with it since time out of mind. But by making it the bode of evil passion, it has made that innocent organ a target for a world of abuses; and since in all ages mankind has had a record for evil as well as for good, it would be difficult to determine whether the heart should be lauded as an organ of virtue or denounced as an organ of vice. But modern science has demonstrated that the heart is sinned against, not sinning; it has proven that the heart is merely a blood-pumping machine, governed by the nervous system.

The passions belong to the mental powers, and therefore do not exist in that "pear-shaped muscle" called the heart.

To have a heart filled with love or hatred, kindness or cruelty; in short to have a heart filled with any element of virtue or of vice, is an anatomical impossibility. For the heart is filled only with blood, which is given ingress during the movement called the diastole, and egress during the movement called the systole, the continuous flow kept up by reason of the blood uninterruptedly retracing its passage through the channels of circulation, and the heart's rhythmic throb perpetually repeated by the action of the involuntary muscles.

The idea that the heart is the abode of the passions doubtless originated from the fact that emotions, pleasurable or painful, almost invariably produce acceleration or augmentation, or both, of heart beats. And it will not be amiss to note the action of the nervous system upon the circulation under the play of emotions, provided we do not dwell on the matter with prolixity, and make no recourse to physiological technicalities.

The arteries and veins are kept moderately contracted by the action of the nerves upon their controlling muscles during times of mental imperturbation or normal activity of the brain; but when an emotion takes possession of the mind of the natural moderate contraction is superseded by a state of relaxation, owing to the suspended action of the nerves upon the arterial muscles. The muscles being relaxed, the arteries and veins dilate, thus removing the natural resistance to the passage of the blood, and a more rapid beating of the heart is the result. This regulation and adaptation of the vascular mechanism is absolutely necessary; for it must be borne in mind that abnormally great mental activity effects an excessive waste of nerve energy, and this waste must be repaired by the visitation of the vital fluid in a greater volume.

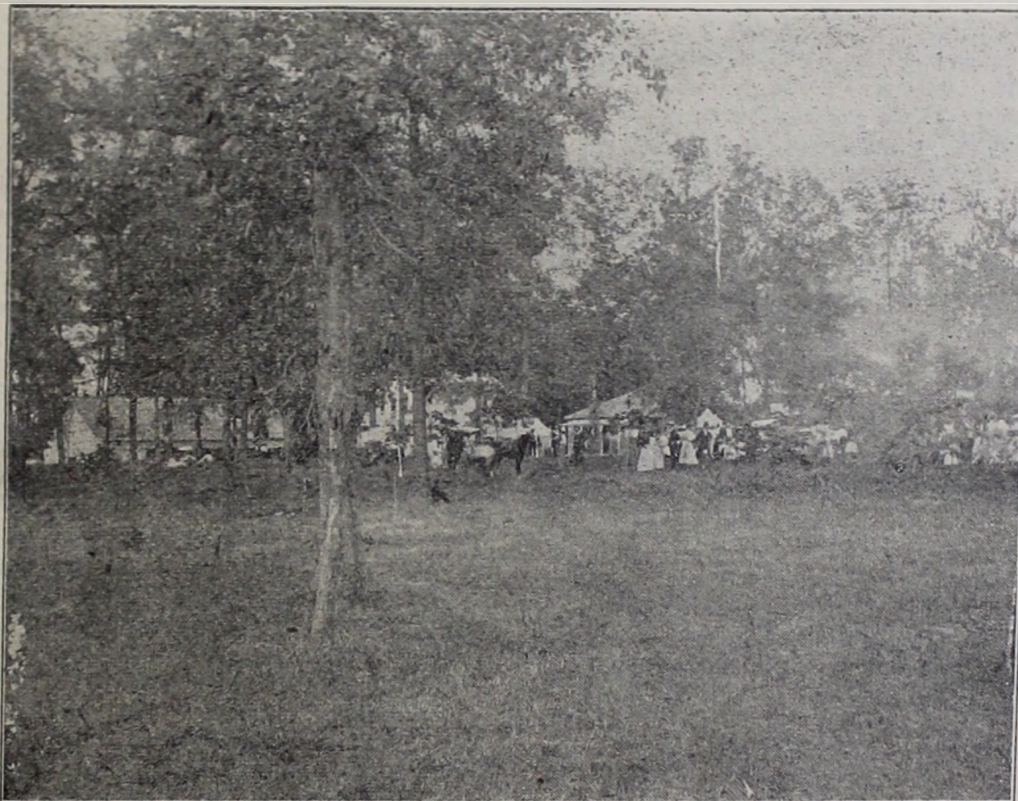
When an intense emotion of love takes possession of the mind, the heart frequently beats so high that its thumping is quite audible.

This made the heart figure conspicuously in love affairs. Byron exclaims, "Maid of Athens, ere we part, Give, oh! give me back my heart." The same poet was of the opinion that "broken hearts" is "a malady which slays more than are numbered in the list of fate." But it is true that no one has ever died of a broken heart, and no one ever will. All morbid phenomena which are traceable to misplaced affection, disappointed ambition, hatred or anger, and which culminate either in serious chronic maladies, or in death or suicide, must be explained in this way—that they all seem to originate from an impairment of the cerebro-spinal centers. The continual excitation of these by ever-present emotions determines a paralysis of the central nerve substance, and thus affects its connection with the nerves extending out to the various

from the entire scope of the "corpus striatum."

Ministers in the pulpit who plead for a change of heart will probably continue doing so as long as there is a church. But since no evil exists in the heart no change of heart can possibly take place from a moral point of view. The Psalmist's prayer, "Create in me a clean heart," can not be answered.

Religion does a man good not by effecting a change of heart, but by swelling the sea of the mind with higher and purer thoughts. And when a man's conduct is such that it is necessary to relegate him from society, it is not because of the heart's affinity for evil, but because of the viceful organization or development of the brain. It is true that a man can be no better than his brain. In a child the brain is merely a rounded mass of nerve cells capable of development. Every impression received tends to develop these, and this development is indicated by more or less intricate convolutions. Since it is true that a man can be no better than his brain, and since every impression tends to develop that organ, how tremendously important it is that children be



CHESTERFIELD CAMP—EAST OF PARK—AUDITORIUM IN DISTANCE.

muscles and organs, and a general compromise is made throughout the entire organization.

"What the heart thinketh, the tongue speaketh," is a proverbial expression which people did well enough to accept as a wise saying in times past, before science revealed to us the wonders of the human organism. But now we know that the heart does nothing but throb, and by this throbbing sends the crimson current of life bounding through the vessels.

If we love or hate, we do so with the mental powers, and these are located in the brain; for there is the seat of consciousness. As to the abode of the passions, there is a consensus of opinion among physiologists that the passions are engendered in that region of the brain which, on account of its etiolate, striated appearance, has been named the "corpus striatum."

But the fanciful theory which made the heart the seat of the passions, and consequently made it the theme of thousands of poets, is so inwoven in the history of every age and of every people that the declarations of modern science will do little toward making a certain portion of the brain the poet's theme, or toward inducing the lover to declare that his love wells

brought up under a system of education that will endow them with a virtuously developed brain.

FRANK M. KRAMER.

(But what makes the brain conscious? It is spirit. In like manner it may lend consciousness to the heart or any part of the body, as demonstrated by sensitives. Intuition is a heart affect or sensed there first because nearest the soul center. The brain takes it up next and reasons on it, and often detrimentally because educated falsely. The heart (soul) knows when the brain only surmises. The brain is but a medium for the use of the body. When out of it, consciousness acts from the center exclusively. Intuition is a precursor to what is to be.—Ed.)

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LIGHT OF TRUTH PUB. CO.

NOSTALGIA.

One of General Shafter's reports concerning the general health of the army in and near Santiago stated among other details that Harvey Atkins of company I, Second Massachusetts volunteers, died on July 25 of nostalgia.

The Chicago Times-Herald commenting on this says:

"That sounds forbiddingly scientific, especially in view of the fact that the disease has claimed one of the Bay state boys in blue who was brave enough to volunteer to face the bullets of a foreign foe. But it is very common disease, nevertheless, being nothing more and nothing less than homesickness."

This case, which is remarkable only because it terminated fatally, should serve to throw a new light upon the hardships imposed on raw recruits by the rigorous discipline of army life. The sufferings of our soldiers in Cuba are not bounded by the trenches and the hospitals. Many of the boys who, in obedience to a patriotic impulse, left good homes and all the refinements of civilization to undertake the hardships of camp and battlefield, have suffered more acutely and endured greater torments mentally than their less sensitive comrades who have been found by the bullets of the enemy or have been laid low by fever.

Now nostalgia instead of being "a very common disease" is a very rare one. Ordinary homesickness is hardly a disease. Nostalgia is an acute form of melancholia, especially induced by homesickness. The disease is so rare that medical men are without statistics relating to it. There are many physicians who never saw a case of it in their medical experience. There were army surgeons who served during the war of the rebellion who never had occasion to treat a soldier for nostalgia. I saw a few cases during my army life from '61 to '65, and two of these were when I was a prisoner of war at Salisbury, N. C.

The disease is more rare among men than among women. It is seldom fatal with either. There is during the disease a strong sense of separation and an irrepressible and intense desire to return home.

The mental depression caused by this state of mind may be severe as to act upon the physical system to the extent of preventing the assimilation of food, and of thus inducing heart failure by lack of nourishment. But usually there is, even in bad cases, only a collapse of the mind and body for a few days. After a short period of extreme wretchedness the system revives and the victim recovers.

Some nationalities are peculiarly susceptible to homesickness, among whom are the Swiss. Many stories are related of the Tyrolese in regard to it.

Private Atkins from Massachusetts may not have been from home before. It is probable that he had lived in the country where one knows everybody and where home is more to the family than it is in a city full of external attractions. A sudden translation from a country home and the society of relatives and friends to the jungles of Cuba and to the hardships of army life may have caused nostalgia if the young man was peculiarly susceptible and brooded over the separation.

Green be the turf over the grave of the young soldier who loved his country, and so strongly loved his home and home associations that he died as a result of his desire to return to them. As much honor is due to him as if he had fallen by Spanish bullets.

B. F. UNDERWOOD.

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CHESTERFIELD CAMP—MRS. LUTHER'S COTTAGE.

WHAT IS PRESBYTERIANISM?

(By Giles B. Stebbins.)

A Presbyterian clergyman in Dunkirk, N. Y., Rev. E. P. Adams, had the good fortune a few years ago to be turned out of his synod as a heretic. In order to judge better how bad the creed is, and so how fortunate is his heresy, I give the following summary of Presbyterian doctrines which, of course, their clergy must profess to believe, and which they ought to preach with most earnest emphasis. In these days the fear is that the profession is empty, for the fact is that they are not preached with earnestness. Some of them, as infant damnation, not at all. Mr. Adams is true to himself, and so infidel to the Presbyterian church. He realizes the grand radicalism of James Russell Lowell:

"Man is more than constitutions,
Better rot beneath the sod,
Than be true to church and state
While false to man and God!"

This summary is made up by Rev. E. P. Powell, an able independent preacher and author in Clinton, N. Y., from the official documents of the church. It agrees with my own research.

(1) "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life; and others foreordained to everlasting death."

(2) "Those that are predestined unto life, God, before the foundation of the world, out of his mere free grace, hath chosen in Christ without any consideration of their faith, or good works, or perseverance; or any other thing in the creature as conditions or causes moving him thereto."

(3) "The rest of mankind God was pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by; and to ordain them to dishonor and wrath; for their sin, to the praise of his glorious justice."

(4) "It pleased God, the Father, Son and Holy Ghost, in the beginning, to create or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days."

(5) "Elect infants, dying in infancy, are regenerated and saved by Christ through the spirit"—other infants, of course, can not be saved.

(6) "As there is no sin so small but it deserves damnation, there is no sin so great that it can bring damnation upon those who truly repent."

(7) "We can not, by our best works, merit pardon for sin, or eternal life; but when we have done all we can, we are but unprofitable servants."

(8) "Works done by unregenerate men, although they may be things which God commands, are yet sinful, and can not please God; and yet their neglect of them is more sinful and displeasing to God."

(9) "The bodies of men after death return to dust and corruption. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens; where they behold the face of God in light and glory. But the souls of the wicked are cast into hell; where they remain in torments and utter darkness."

(10) "At the last day all the dead shall be raised up, with the self-same be united to their souls forever." Now for the questions.

(Q. 29) "What are the punishments of sin in the world to come?"

"The punishments of sin in the world to come are everlasting separation from the presence of God, and most grievous torments, in soul, and body, without intermission, in hell fire, forever."

(Q. 60) "Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?"

"They who have never heard the gospel, know not Christ Jesus, and believe not in him, can not be saved. be they ever so diligent to frame their lives according to the light of nature, or the law of the religion they profess."

(Q. 152) "What doth every sin deserve at the hands of God?"

"Every sin, even the least, deserves his wrath and curse, both in this life, and in the life to come; and can not be expiated but by the blood of Christ."

(11) "The infallibility and miraculous divine inspiration of the Bible." These degrading dogmas need no comment. If they were glimpses of light in a dark age, they are like the cold gloom of a dungeon today. Take Bible infallibility—judge it by their own writings, and doubt meets us at the start.

Rev. John Kitto, a Scotch Presbyterian doctor of divinity, writes a "History of the Holy Bible," which Rev. Alvin Bond, D. D., former theological professor at Bangor (Maine) seminary, a brother of the same faith, edits. It has a chapter on "Bible Chronology," opening as follows:

"Our Bible chronology is a subject

involved in confusion and perplexity. Learned men have been laborious in critical investigations for a solution of the existing difficulties, but have thus far failed of reaching any satisfactory results. . . . The events of sacred history, as recorded in the Old Testament, are not given in the order of their occurrence. Another source of perplexity is the fact that the existing versions of the Holy Scriptures, viz: the Hebrew, the Samaritan, Pentateuch, and the Greek Septuagint, have each a different chronology, showing a discrepancy of hundreds of years between the creation of man and the birth of Christ. According to Archbishop Usher, who adopts the authority of the Hebrew Scriptures, the period between these events is 4,004 years. According to Dr. Hales, who advocates the Septuagint, this period embraces 5,411 years, a difference of 1,407 years from Usher."

"Who shall decide when doctors disagree?" Which is infallible?

"Where the spirit of the Lord is, there is liberty," is a New Testament inspiration. "Where the spirit of the sect is, there is slavery," as Mr. Adams has learned; and has made his emancipation proclamation. All honor and welcome to him! May he be brave and true, free from the fear of man which bringeth a snare. "Eternal vigilance is the price of liberty," and sectarian craft is Protean in its forms.

We breathe a new atmosphere. Dr. Adams has a good company. A spirit lives in the very citadel on this grim old faith which will "create a soul beneath the ribs of death."

GILES B. STEBBINS.

THEOSOPHY AND SCIENCE AT LILY DALE.

Prof. Lockwood and J. Clegg Wright.

After finishing my work at Cassadaga I remained a week to take in the various feasts that follow each other in rich abundance. Theosophy had its day and its say; and was thoroughly reviewed by Prof. Lockwood and others. Good feeling ruled and the east and west shook hands across the chasm of theories and assumptions versus facts and demonstration. Prof. Lockwood held the vast audience Sunday a. m., Aug. 7, in rapt admiration, while he traced the analyses of nature's formative methods, and correlations in a masterly manner. His strict adherence to accurate data and logical coherence in the study of every problem, is refreshing and vitalizing to the intellect, and morally healthful. He held that all matter is dual, has a physical and spiritual side, which co-operate in the production of all phenomena; and the action and reaction of these in the invisible universe adequately explains all the processes of

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evolution; and, when fully understood, solves every problem of nature, and human life. His lectures were a rich feast for the reasoning intellect, and a tonic to the spiritual and affectional life as well. A hundred Lockwoods needed to rationalize public thinking—especially among Spiritualists, where fads are so abundant, and sophistry finds so many admirers.

J. Clegg Wright was at his best, and his lectures far-reaching and bristling with radical thought and startling expressions. A funny thing about it is that while he seems to plant himself squarely upon nature and her laws and methods, and like Lockwood, insists upon adherence to logic predicted upon reliable data, and does not accept the dogma of reincarnation, the Theosophists, and Orientals were enthused and delighted with his lectures; and regarded them as a complete vindication of their theory of reincarnation! At the opening of his first lecture his spiritual guide gave a few words—or sentences—in Sanscrit, which President Lalan pronounced perfect, and gave its meaning at the close of the meeting. These remarkable exhibits of mental exaltation are instructive as an object lesson, as well as an inspiration to reason; and the way they impress different classes of hearers shows how much depends upon the recipients in estimating the value and significance of any public discourse. A good lecture to a bad audience is a failure; while a poor lecture to a stupid audience is counted a success.

LYMAN C. HOWE.

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PEACE.

Within a period of three months and twenty-two days the first great humanitarian war has been enacted and the purposes with which the United States set out have been accomplished. With impressive yet simple ceremony the protocol, which for all practical purposes is a treaty of peace, was signed at the White House Aug. 12th, and thus ends the judgment of civilization upon the inhuman government of Spain.

The immortal joint resolution of congress which precipitated the war is tied closely to the beneficent ceremony which brought it to a close. This nation proclaimed to the world that the Spanish scheme of government must be relinquished from the North American continent, its islands and waters forever, and that the people of Cuba are and of right ought to be free and independent. Most nobly and consummately well has the proclamation been carried out. Manila and Santiago will live in history as naval engagements unparalleled, while the land forces everywhere won brilliant victories. Spain today is a crushed nation, without honor, credit or resources. She has suffered a woeful drubbing and has a most wholesome opinion of the Yankee pig.

By the terms of the protocol Cuba is placed in temporary control of the United States government pending such disposition as may be made by this government and the people of Cuba. Ultimately the island will possess a stable independent government of its own.

Porto Rico and all the other islands of the West Indies under the dominion of Spain are to be ceded to the United States and will hereafter be a part of our outlying possessions. The disposition of the Philippines will be determined by a commission appointed for the purpose by both governments, but it is safe to say that the Spanish yoke in those islands will be made vastly easier for the wearers before our forces leave them, and some iron-clad guaranty given by Spain that the people of those islands shall have that consideration which marks the conduct of civilized nations toward dependencies. An era of unexampled unfoldment now opens up to the people of Cuba, long suffering, harassed and oppressed. Indemnity, which might otherwise be an additional burden on bankrupt Spain, will be made by the cession of Porto Rico to our government.

The moral effect of the war now closed will be its chief consideration when, in the calm of peace, the historian writes it out. The governments of the world have witnessed a spectacle such as they never saw before, while the fundamental institutions of our country will receive a new and larger respect from the crowned

figure-heads of European tyranny.

The war has brought the English-speaking races of the world into a closer bond of fellowship and cemented for all time their common interests. While this is a composite nation English is the language of its mighty official voice. So with Great Britain and so it will continue until they and we become invulnerable to the attacks of the combined forces of the world.

In the presence of the great accomplishments now before us, knowing that conquest, strategy and cunning have for once and the first time in history been eliminated from a contest of this nature, well may every American heart throb with renewed courage and pride. An oppressed people have been made a free people, and not one penny is asked of them in return for the tremendous service rendered. A great nation has performed a magnanimous act, and has done it with a hustle.

PROF. HYSLOP ON SPIRITUALISM.

The review by Prof. James H. Hyslop of the last report of the Society for Psychical Research, in which are given certain observations of trance phenomena made by Dr. Richard Hodgson, will be regarded by many as an important contribution to the discussion now going on amongst the erudite concerning the verity and practicality of spirit communion.

Dr. Hyslop is the professor of logic and ethics in Columbia university, and his article is in the current Forum. While he does not admit that the scientific claims for immortality are made out by such facts as Dr. Hodgson sets forth, he remarks that it is no small gain to that doctrine to find the man who brilliantly exposed the fraudulent claims of Madam Blavatsky coming out on the side of scientific immortality.

This certainly is well put, and as much perhaps as we ought to expect from a professor of logic and ethics who can thus dismiss a fact which upsets the whole logical and ethical code of human conduct. Here is the fact:

Dr. Hodgson had a friend with whom he had often discussed the question of the immortality of the soul. This friend promised that, should he die before Dr. Hodgson, and survive in the spirit, he would endeavor to communicate with the doctor. This friend died in New York in February, 1892; and about five weeks later communications were received (through a medium) which Dr. Hodgson claims could have been made by no person other than his deceased friend. In fact he boldly advances the hypothesis of spiritualism.

Dr. Hodgson can best appreciate the estimate placed upon his fact by Prof. Hyslop, for he has gone through the whole range of the latter's objection department. He, too, was a great objector, a sterling stickler and a clever disputant. Spiritualism never had a more nervy opponent, but, as with Dr. Alfred R. Wallace, "the facts staggered him," and now he is undergoing the lashing of the critics like all the rest who have been unshackled enough to proclaim a truth when once they knew it to be the truth.

Prof. Hyslop will come around. He is on the way. There is only one step to take after a level headed person begins to write essays on the con side of an argument on Spiritualism, and that is to accept Spiritualism. They all do that sooner or later. It is wholly a matter of time.

Mrs. Eva R. Templeton, M. D., of Indianapolis, Ind., has been sojourning at the camp of the Indiana State Spiritualists' association at Chesterfield. Dr. Templeton is a rare, psychic and one of the very best magnetic healers now before the public.

THE LIGHT OF TRUTH.

RETIREMENT OF MR. MELCHERS.

The retirement of Mr. A. F. Melchers from the editorial staff of the Light of Truth is an event of no ordinary account in the history of this paper and in the labor of spiritual workers in the field at large. The change is a sudden one, necessitated by his father's failing health and wishes for his son's return to South Carolina to take charge of his newspaper business.

Editor Melchers was reared in a printing office, having been more or less connected with his father's establishment in Charleston since boyhood. In July, 1888, he came to Cincinnati and went to work as an editorial writer on the Better Way, which paper was merged into the Light of Truth in the autumn of 1892, and he has been with it ever since.

In his retirement this company loses an efficient journalist and writer, a modest, unassuming gentleman, and a thorough Spiritualist. Much of the history of the Light of Truth is a part of his career, and many of the best things ever written for its pages were the work of his pen. Happily the paper will not lose his services altogether, though his visible presence and counsel be taken away, for he will have charge of the Question and Answer department and the Psychometric department as heretofore, writing for them at his new home.

In all things Mr. Melchers has been thorough, conscientious and able. In his new field the best wishes of every person having to do with the management of this paper go with him, and the Light of Truth bespeaks for him the kindly considerations of its army of readers.

GOOD BYE!

Good bye is not farewell. But a momentary parting is certain—till when, is difficult to say. Fate is a strange guide—notably to those who are not familiar with her. Fate has led us into this work, and out again. In neither case was it sought. Circumstances ordained it, and may be a method by which she directs or rules. But friends made in the spirit of unselfishness are not forgotten, and there can be no absolute parting. The platitudinous "sorry" to go is therefore out of place. Change is progress and often designed for higher and better work. A hearty good bye with renewed hope is better than sorrow under any circumstances. Even an enemy's rejoicing at one's leaving is preferable to being buried in the gloom of sorrow. To the many friends made in the last decade, therefore, a cheery good bye is sent, trusting to meet them again in the future. Respectfully,

A. F. MELCHERS.

THE MISSIONARY FRAUD.

One of our sectarian exchanges says that if every missionary in India could reach 47,000 souls there would still be left unreached 200,000,000 people. Rather tough on missionary effort, this, but true. The whole history of it amounts to scarcely more than a ripple on the history of Orientalism. Why, then, continue the effort and squander the money it costs? The place for missionaries is in the slums of our big cities. There is as much heathendom to the square yard in any city ward as there is in the same territory in India. Of all the frauds of churchianity the missionary fraud is the worst.

Mayor Samuel L. Black of Columbus, O., was elected president of the League of American Municipalities at its recent convention at Detroit. A fitting thing, this, as Mr. Black may be said to have originated the scheme on which this important sociological league rests.

J. MARION GALE.

The subject of our sketch is the well known contributor to Light of Truth. Mr. Gale lives up in Bangor, Wash., in those high altitudes and pure material conditions where inspiration is a thing of nature. But as not all have the gift of expression or language all do not put their thoughts into shape for a reading public. Mr. Gale is an exception, and our readers should be thankful that Washington state furnishes one who can entertain them in their own tongue—their own science or philosophy—and to bring him nearer we produce his likeness on the front page of this issue.

Since the above has been in type the following was received:

J. Marion Gale is a native of Illinois, just past three score years of age. He studied for the ministry in early life, had that all knocked out by reading an "infidel" library, followed by a spiritual library. His activity in life has been as farmer, mechanic, printer, teacher, holding down the woolsock in a justice court, officer of Uncle Sam in military and revenue service. Studies varied, but for many years past mostly confined to the science of life as illustrated by the philosophy growing out of the phenomenon of modern and ancient Spiritualism. He is now in the state of Washington, gratuitously laboring for the cause as he sees it with optimistic eyes.

J. NEWTON GALE.

EVERYTHING SAFE BUT IGNORANCE.

Pope Leo XIII has requested Sagasta, the Spanish premier, to see to it that priests and church property in the Philippines and other Spanish possessions be protected when the Americans take hold in the governing business. Sagasta, like Pilate, washed his hands of the whole question and told Leo that he could not guarantee any protection after the islands passed from Spanish authority. This was "quite proper." Leo ought to have known it. However, the only thing which the papacy may have cause to consider injurious to its interests in these islands hereafter is the education and enlightenment of the people. This much may be set down as a fact.

For four hundred years a large and exceedingly opaque ignorance has abounded under which alone the papacy and its political annex, the Spanish cortes, have ruled and robbed the people of those islands. Aside from the removal of ignorance there will be no molestation of property or person hereafter.

THE CAUSE IN SOUTH AFRICA.

From far off Johannesburg, South Africa, comes The Star, weekly edition, under date of July 2, containing an account of the Spiritualist jubilee in that city. From it we learn that Mr. Joseph Freeman of Capetown, delivered a lecture on "What the Spirits Have Done During the Half Century." Mr. W. H. Simpson of Grahamstown spoke on Spiritualism at the Lyceum hall, Fox street, city and suburban. Mrs. Graham, initials not given, also spoke eloquently.

More than a page is devoted to reports of the big meeting and in the main is remindful of the average American or English newspaper attitude toward Spiritualism. An excellent review of the early history of the movement is given.

Thus it is that wherever the bounds of civilization extend Spiritualism is known and numbers its adherents by the hundreds.

No sensualist, no drunkard, should be allowed to marry.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

GOOD LOGIC, BAD PREMISE.

On the assumption that Y. M. C. A. property is as much entitled to exemption from taxation as church property, the Young Men's Christian Association of Youngstown, O., with property appraised at \$16,000, pushes their claim to be exempted from taxation, and Lieutenant Governor Jones recommends the scheme to the secretary of state. Jones is a political trimmer and the logic of the scheme, while perfectly good is grounded in a wrong premise, hence unjustifiable. In the first place church property ought not to be exempt from taxation, and one of the greatest injustices of the social grind will be removed when every dollar's worth of it is taxed.

"WHAT OUR READERS SAY."

I wish to express assent to a letter in recent issue under above caption. I also am in favor of Bro. M. A. Dull's proposition—that Moses Hull explain the International Sabbath school lessons; for he sets people to thinking and forces their spiritual eyes open. Yours, W. WRIGHT.

Vincetown, N. J.

FROM A BRIGHT EDITOR AND ATTORNEY.

Minneapolis, Aug. 11, 1898.

Editor Light of Truth:

I want to thank you for the interest you are taking in the Barrier case. I have known Mr. Barrier for years very intimately, and it is with pleasure I am able to say I have never known a more conscientious or purer-minded young man. His incarceration in the penitentiary I consider an outrage.

Because of the false modesty of the age we are not able to do as much for him as we would like; yet we have made some progress—have got a number of people of influence in this state interested in his behalf.

If you will keep the ball rolling in Ohio I will quote your articles and see that they are quoted by other papers here.

This will show our people that Mr. Berrier's conviction is interesting strangers as well as his personal friends here at home, and will help us very much. Fraternal yours, WILLIAM KENNEDY.

Don't lay down on the Christian Scientists too hard till you answer this. Why is it that sick soldiers persuaded that their regiment is going to be called to the front convalesce with amazing alacrity, while an order countermanding the one to the front will swell the sick list of the regiment by the score?

BREVITIES.

Don't be anxious to convince others that you are less ignorant than you really are.

In the sense in which the term is used there is no such thing as the supernatural.

The N. Y. Truthseeker celebrates its silver wedding—the coalition of reason and free thought—next month.

Vaccine virus is poisonous matter from a festering sore inoculated on a cow. A nice thing to preserve health.

While Leo XIII struggles with death intrigues go on among the members of the sacred college as to which of their number shall be the next pope.

The officers of the Mississippi Valley Association of Spiritualists gave a reception to the citizens of Clinton, Ia., on the occasion of the opening of the camp season.

Saints always work miracles when there is no necessity for them. A first class miracle might have been worked in the late war, if Spain's tutelar divinities had been on duty.

Telegraphic dispatches say that they can and they can't save the sunken Spanish cruisers. Probably the can is a ruse to get a job trying, and the can't the real truth about it.

As the cost of the war with Spain was only \$150,000,000, we suggest that our millionaires pay the debt, in that they would have been made paupers had we been defeated. Their gratitude is now in place.

This is perhaps the first time in the annals of history that a people expressed sorrow for a war's end. The navy, the army and the stay-at-homes wanted a little more of the excitement—a change from the peace monotony.

If Spiritualists would quit their jealousies and factional disputes, burn up their driftwood, and get together, they could quickly surpass in influence and possibly in numbers any other congregation in any city where Spiritualism has a foothold.

A loan company which holds \$9,000,000 of farm mortgages in the west has only about \$17,000 of property under foreclosure. This is taken as an evidence of prosperity in agricultural affairs. In the same sense a mustard poultice cures dyspepsia.

Again the slogan has gone out, "The coal miners of Pennsylvania are starving." This is as it should be. Glad to hear it, although it is a periodical fanfare by which the mine owners get rich. Starvation is the proper thing for the Pennsylvania coal miner, if he would only starve. In no other way will he ever learn how he plays into the pockets of his masters.

It is said that the large crowds so conspicuous of the early history of Lake Pleasant are not in evidence this season, but that the old-time jealousies and factional fights are as conspicuous in their absence, which is a good deal better than the big crowds and big fights. When the people learn that a fair degree of harmony prevails at this naturally ideal resort, they will return to it. Spiritualism is a master attraction.

Professor A. R. Wallace's address, which we printed a short time ago, is still shaking up the English anarchist-spiritist critics. They aver that it was exceedingly ill-advised and inopportune. The same was said of Jesus when he delivered his great socialist sermon on the Mount of Olives. The same has been and is being said of every idea that inveighs against the demesne of selfdom.

A keenly critical hour is approaching in England. In a month or two the president of the British Association for the Advancement of Science and the president of the Psychical Research society will be one and the same person—Sir William Crookes, F. R. S. It is at least indicative of a tremendous change in scientific circles which buttresses a body like the British association with an avowed Spiritualist as its chief officer.

A well known character of Blodgett's Landing is Jay Chaapel of Boston, the venerable abolitionist and newspaper man, who was a former member of the "underground railway" society, a colleague of Wendell Phillips, and is now at Sunapee lake for the season.—Boston Globe.

Mr. Chaapel is a vigorous old time Spiritualist, also, and represents the Light of Truth at the various eastern camp meetings.

The man who bears the contempt of society and keeps his own self respect is a good deal better off than the man who has no self respect and enjoys a good reputation. Reputation is a mighty grim string to hang on. Prisons and asylums are filled with people whose reputations may have been at some time most excellent, but no man who ever kept his own self respect ever went to prison. No man who respects himself will commit a wrong act.

Rev. Harris, a Congregational preacher of this city, who said last spring that there was not an honest medium in Columbus, and then had one of them preach in his pulpit, manages to keep himself advertised. Last week he nearly came to blows with a lawyer, each calling the other a liar and a riot was narrowly averted. Mr. Harris is president of the city Anti-Saloon league, and the fracas was caused over a dispute regarding the workings of that body.

Sensualism and alcoholism go hand in hand. The only way to cure drunkards is to prevent their being born. Somebody once asked Oliver Wendell Holmes what was the proper time to begin educating children, and he replied one year before they are born. A subtler truth never was uttered. The horrors of the marriage bed out vie all the fabled hells of man's tortured imagination. When children are born right then will be laid the foundation of the truly humanized cosmology. The kind of liquor prohibition we advocate is the prohibition of the alcoholist from propagating his kind. Drunkards, like poets, are more often born than made such later in life.

The New World (R. C.) thus bemoans the decline of the monastery: "A non-Catholic journal remarks on the gradual falling off in the growth of monastic life, and the note of satisfaction is unpleasant to hear, for we must perceive how materialistic is the trend of an age that fails in its proportion of men and women capable of sacrificing self and happiness for the love of God and their fellow-creatures." Whether the statement of this decline is justified or not is immaterial. It is a peculiar fetish which this day and stage of the world's progress allows to the medieval barbarism by which men felt that the love of God and their fellow-creatures necessitated their own self-immolation, torture, starvation and death.

Rev. Leonard Woolsey Bacon, a flamboyant ministerial wastrel most of the time looking for a job, and best known by his fellow-townsmen of Norwich, Conn., as "Uncle Woolsey," has taken it upon himself to publicly insult Captain Reley D. Evans of the Iowa in a long letter calling attention to his profanity and his statement re-

garding prayers and why he did not indulge in that pastime at the battle of Santiago. It is the peculiar province of peripatetic clergymen to slush around in breeches of the Seymour pattern. Bacon is one of these, a high grade purist, who imagines that people are all the while looking to him to conserve the amenities of society. It is doubtful if Captain Evans will be much concerned over the tirade indulged in by this man and the country at large, or that portion of it outside the southeast corner of the Nutmeg state, will probably hear nothing about it. It will always be noted that men who criticize and find fault with great soldiers and commanders are never to be found where the smell of gunpowder will offend them. It is safe to say that Captain Evans' profanity reaches as far as Lindsay Woolsey's prayers. At least Captain Evans is not a hypocrite.

There is a big falsehood somewhere relative to the identity of the so-called "Schlatter." The man now perambulating through the northwest under the name of McLean and who says he is the original Schlatter has given out his history to the press, from which the following is gleaned: McLean, or "Schlatter," was born in New York city 51 years ago and taken later to Edinburgh, where he went through a theological and medical training. He is now on his fourth trip round the world as a faith healer, doing as he has done for years. But it was while in Denver two years ago that he got the name "Schlatter," and he says it came about in this way: He was not having as many cures as he expected, and he frequently went into trances. The Germans said that he "schlaffed" (slept) and some came to call him the "schlaffer," which readily was corrupted to "Schlatter." Disappointed that he did not have more success, he withdrew to the plains, but did not die there as was reported. Gradually he says he got into Mexico, where he retreated to the mountains and spent a period in consultation with God. He says he was directed to return to civilization and to treat only those who were believers, since when, he says, he has had unfailing success. He was never a shoemaker, as the story was of his own shoes, being gifted in such work. In Denver the only minister who befriended him, he says, was the Rev. Myron Reed.

ENVY.

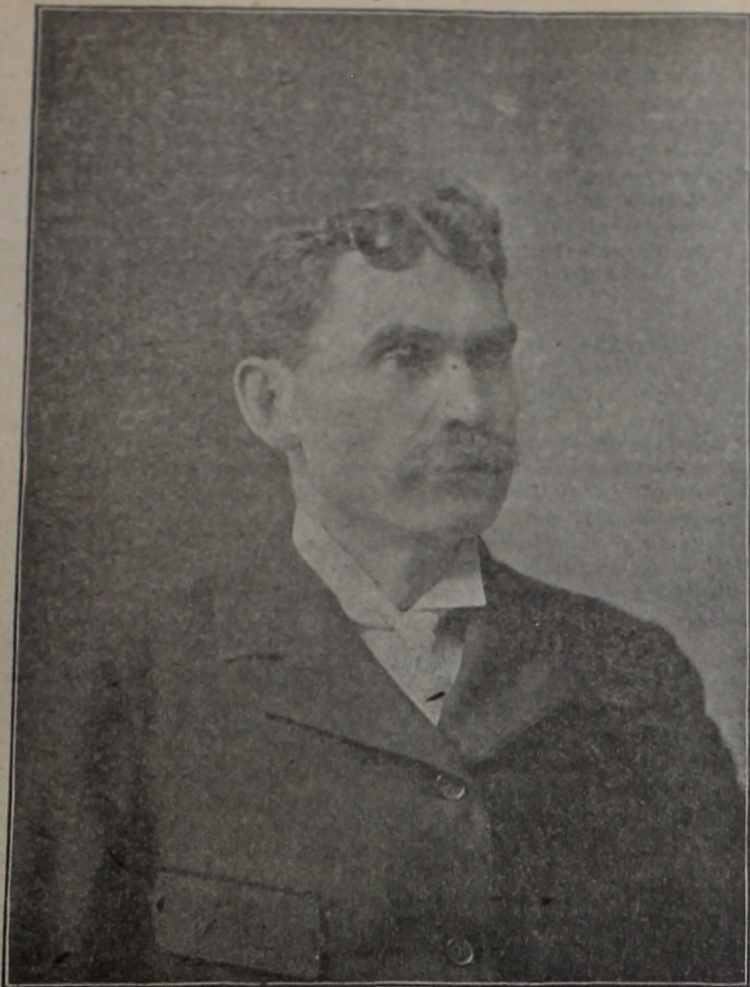
Envy, the apology for pride, is often the bane which embitters the life of an unfortunate possessor. It prevents a good act, only to be regretted later, and yet it will not down under the next like circumstance. Misfortune or losses, tenfold, frequently occur after a spell of the dread disease—an effect of natural law—and still there is no abatement further than a faint acknowledgment of sympathy for those previously envied. Poor is he or she, indeed, who enters the spirit world with the effects of envy following in the trail. Even heaven would prove a cold place for such.

THE RHYME THAT CAME TRUE.

The Boston Globe sees no reason to revise its brief history of the war, which was originally published some three months ago, as follows:

McKinley: "Git!"
Sagasta: "Nit!"
And then they fit,
And Spain quit.

All have love, but it must be released from its chains to act freely. Moderation, modesty and morality remove the obstructions.



WILLARD J. HULL—SPEAKER AT CASSADAGA FOR AUGUST 27 h.

INDIVIDUALITY.

We have said we were individuals without thinking what an individual is or what individuality would give us. To be an individual we must act from the center within; to be One we must follow the soul or ego, that is, trying to build this outward expression or the personality. Every one has an ideal of what a true life means; but how many apply that ideal to their manner of growth or hold themselves to that ideal in growing? The teachings of past ages come in, and we conform to them in a degree, but just so far as they differ from the desire of our soul we cramp our individuality. The social customs say we must do this or that, if we comply to a single one contrary to our inner desire, our individuality is adulterated—adulterated by those thoughts which we fear coming from those who are held by social forms. To have a perfect individuality we must be able to live true to the feelings and thoughts that well up from within, and which we may truly know if we stop to study self and the feelings coming toward us. There are so many thoughts coming in which do not really in the least belong to us; not knowing we may act according to another's thought we let that thought direct us and lose another opportunity of strengthening our individuality.

We have, as a class, grown so fine in vibratory action that a positive thought thrown out will hit our brain almost as quickly as coming from our own. Many times lately have I seen this demonstrated, and there is no doubt but what just now, right here, we must learn to distinguish between our own and other people's thoughts or our individuality will grow weak and we will be like a will of the wisp—vibrate to any thought that corresponds in the least with our make-up. A drunken man was leaving home; the wife was on the stair coaxing him to stay at home, and as I learned afterwards, wishing I would come and help her, but did not call me, I being in a lower room. I thought I heard her call for help and run to see, and without stopping to think, quicker.

than thought, I called him back with a ring in my voice caused by her agony, which he dared not refuse—the result was: no more drink for a week. I had no thought of looking after him until her thought struck me, not stopping to think I acted under her feelings. If my individuality had been at its highest I would not have acted until my reason had said it was best to do so. We might argue that I did good, perhaps, but the same amount of good could have been done and done from my own individuality. In other cases the result might not be so satisfactory. If this law of action and reaction of thought was studied and lived true to there would be much less misery; there would be no girls going wrong, and mourning all the rest of their lives for the one act which they could not understand. No person wishes to be ruined, and if their own mind was all they had to contend with no one would fall, for we all have the strength to guide our own body when free from others' thoughts. But as I said before, we have become so susceptible to thought, and not able to trace them out, that we are weighed down many times to our death. A desire started on our own mind, which we could control if it did not put us in rapport with other minds in the same line of desire. The moment we do that we not only have our own desire, but all the force of other people's that correspond with us.

We need to keep close in our own temple (body) with our thoughts until we know them fully, and are settled how far they shall lead us, then we are safe. It is not only the thoughts of the people in the physical world who are cramping our individuality, but those in the unseen world as well; and we are harmed more from those in the unseen world than those in the seen, because of the longing for the physical expression, that is, the natural instinct of the soul, which adds intensity to their thoughts. In our present condition most people are a conglomeration of the thoughts and desires of those whom we live in touch with, and how to get away from this and be a true individual is one of the

most needed things to know. The first step is to recognize that each body is only to give expression to one soul, and to do this perfectly we must deny the right of any other soul's desire to come in and take possession of us in any way. There is a higher life that may be ours, and the more fully we recognize our own individuality the more we can do toward helping others. To know that they, too, may have this individual self-poise that means health, wealth and happiness. The prayers that have been sent out for ages to a personal God for help, the belief that some one or something outside of self must help us continually, has given us a divided life. Our thoughts are most of the time outside of our body. The Theosophists rightly say the higher self is above, for our desires are usually of a higher nature than we manifest in the body, but we may bring the thoughts in, then the soul will dwell within; and we will be a magnet that will attract what we desire. Try it by thinking in the body, trusting self, and see how the individuality will burst forth in health and strength.

LUCETTA J. CURTIS.
Mishawaka, Ind.

ALL LIFE EXTINCT WITHIN FOUR HUNDRED YEARS.

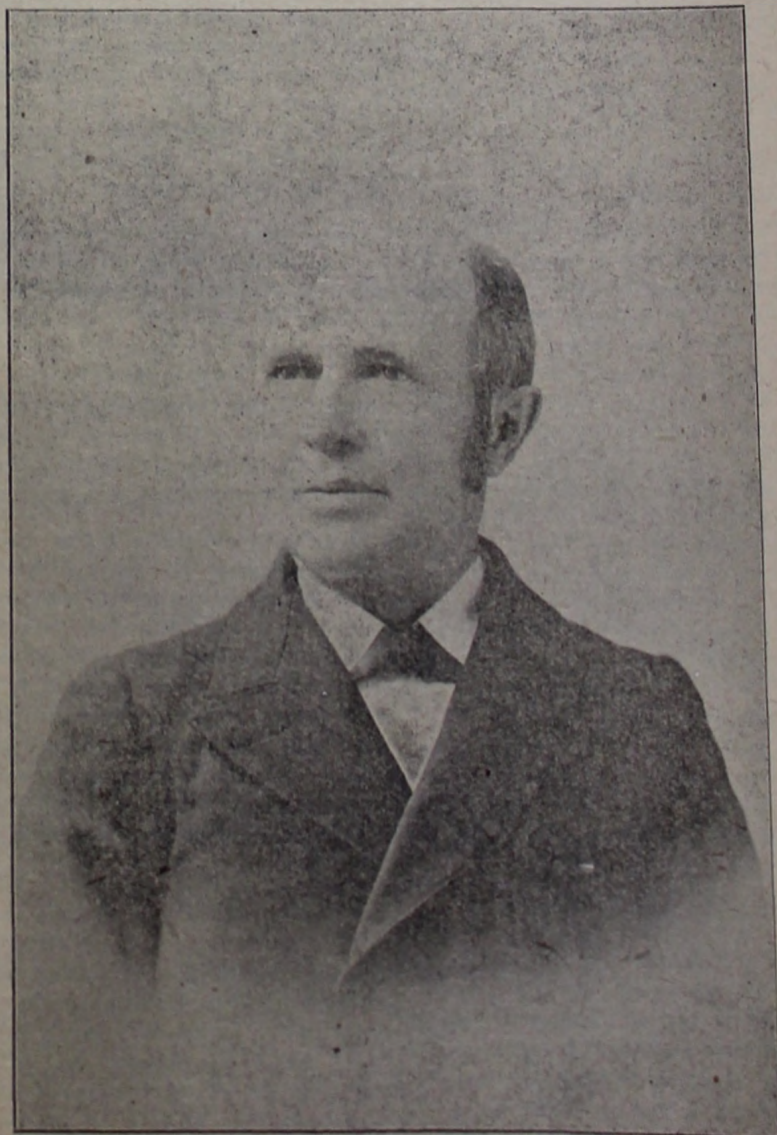
According to Mr. John Monroe's article in Cassell's Magazine for May, Lord Kelvin, the late president of the Royal Society, London, has startled America by an estimate of the speedy end of the human race. We are, he calculates, using up our fuel at such a rate, that it will all be consumed in 400 years, for we are using up our stores of oxygen faster than we are using our stores of fuel, and at our present rate of use and increase there will be no more of oxygen for us to breathe.

About all the free oxygen in the atmosphere today has been produced by vegetation, which under the action of sunlight has the power of liberating oxygen from water and carbonic acid which would pass into the atmosphere

W. H. BACH,
Speaker at Grand Lake, Mich.

and in course of time plants and trees which grow in the soil would continue the preparation of air for the support of breathing animals.

Lord Kelvin reckons our present stock of oxygen at over a thousand billion tons and our stock of fuel therefore at 340 billions of tons or 200,000 tons per present inhabitant. In burning up this fuel the oxygen of the atmosphere will be consumed and carbonic acid formed so that in 400 years a century before the fuel is done, the air will be unfitted to sustain life. Can this approaching disaster be averted? We have oxygen to save life and fuel to save civilization. Cultivate enormous quantities of vegetation to increase our store of oxygen. Let the colonists see to it that they do not extirpate the forests. It will not do to plant only timber trees (for that would diminish the food supply) but fruit trees and forage plants which would provide nourishment as well as oxygen. Otherwise all animal and human life will become extinct.



DR. A. E. SMITH—PRESIDENT QUEEN CITY PARK CAMP.

HYPNOTIC
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HYPNOTISM AND MAGNETISM
COMPARED AND DISTINGUISHED.

Some interesting experiments have been made by Professor Boirac of the Dijon university, demonstrating the difference between suggestion and magnetism. These demonstrations are most important, coming from such an authority, especially as both the Paris and Nancy schools refuse to recognize any validity in magnetism, claiming that whatever results are achieved by that method, follow from the unconscious use of suggestion on the part of the operator.

It must be pointed out that a considerable modification has occurred recently, in the hypnotic schools with regard to their position. The teaching of Charcot, which uses a modification of that of Beard, that hypnotic phenomena could only be produced in nempathic or hysterical subjects, has gradually lost its ground. Dr. Paul Farez has shown that children and heavy sleepers can be "suggested" while in normal sleep and a system of therapeutic treatment is being based thereon. Again it has been found that many people are normally suggestible while awake. Drs. Hartenberg and Vallentine have founded a clinic in Paris for therapeutic treatment by suggestion without putting the patients to sleep at all. Dr. Berheim, the leader of the Nancy school now, goes the length of teaching that all hypnotic phenomena are produced by suggestion; there is no hypnotism, he says; there is only suggestion.

It is in reply to this new development that Durand de Iros and Professor Boirac come forward and claim that suggestion and magnetism are two distinctive agents which may replace and counteract each other or may supplement and combine with each other. While they are dissimilar, yet the fact that they may condition each other infers that there must be a unity of nature underlying their difference. This element, common to both, says Professor Boirac, is the energy that animates our nerves and constitutes the processes of our sensor-motor or receiving and transmitting system, and which carries a character of plasticity (or negative responsiveness) entailing acceptance by it of the impressions coming either from within, as in auto-suggestion, or from without, as in suggestion and in magnetism, or in telepathy i. e. mental suggestion or thought transference.

This energy when exteriorised beyond the nervous system becomes the instrument and vehicle of the magnetic influence which one individual exerts upon another, and which he says is analogous to the effect induced by a magnet on iron. "Consequently the action by which my brain moves my arm is really identical with the action by which it moves another person's arm." The action of suggestion is but a particular form of action of the brain and nervous system on the organism and does not differ essentially from magnetism consequently. It no doubt consists in a peculiar transformation of magnetism, a spontaneous or induced auto-magnetisation.

themselves. But replies Professor Boirac, the Nancy school often supplements suggestion by using passes and contact of the hand and consequently apply magnetism unconsciously to themselves. There is little doubt that some hypnotic operators possess considerable magnetic power, though perhaps unaware of it, as is shown by the fact that the suggestions effected by some carry greater power than those of others. That magnetic power is not possessed by everybody and varies in intensity in different operators, is well known.

This fact was indisputably demonstrated in some of M. Boirac's experiments. After illustrating the magnetic production of local insensibility, contraction, attraction, etc., without contact, M. Boirac instructed ten of his assistants to repeat the same experiments successively, in perfect silence, on the blindfolded subject. Some of the assistants succeeded in producing the same effects; others failed to have any influence. When, however, one of the former took hold of one of the hands of the latter, then the energy was transmitted through him and the previously unsuccessful operator produced successful results. This ceased, however, as soon as the former severed connection with the latter.

It appears from these experiments that the energy in action may be transmitted from one man to another and from him to the subject in the form of a current. It may be accumulated in a person who does not possess it normally, if he remains in contact for some time with some one who does possess it. It may also be transmitted through a copper wire and produce effects from a distance.

M. Boirac illustrated the distinction between the effects of magnetism and of suggestion by some cleverly arranged experiments. Having induced a superficial secondary sleep state on a blindfolded subject he suggested that his right hand would be attracted upwards. But instead of doing so, the operator acted magnetically on the subject's left hand in silence, which rose up under the attractive influence. The suggestion was also realized at the same time, causing the right hand to be raised as well. The distinctive effects of suggestion and of magnetism were thus simultaneously illustrated in the same subject.

The suggestion was then made that the right side of his head would be rendered inert and insensible. Anaesthesia and paralysis duly followed. Movements of the other side of the body were then induced by suggestion. The knee and foot, which had been paralyzed by suggestion, were then successfully attracted by magnetic action, thus showing that not only may magnetism induce effects independently of suggestion, but it may even annul and contravene the effects of suggestion.

M. Durville of the Magnetic institute of Paris says that while lucidity appears in the magnetically induced somnambulant state, in a good many subjects, if the same subjects are hypnotically acted upon lucidity does not appear. He claims that hypnotic action is more disturbing and violent in its effects than magnetic influence. Under the latter the subject retains his power of judgment and of foresight of consequences, which under hypnotic action are largely inhibited.

This was illustrated by hypnotically

inducing a secondary state by purely Braldie methods, the subject being made to stare at a brilliant point. A crumpled piece of paper was then given her, which she was told was a revolver. She was to defend herself therewith against a person who intended to insult her. When awakened a discussion arose with one of the assistants. She raised the pseudo-revolver; she threatened, yet did not attempt to shoot.

The subject was then awakened and again made to sleep, but by magnetic action. The same experiment was then repeated, but she only laughed when the pseudo-revolver was given to her, denying that it was anything but a bit of paper and thus showing that her judgment was more active than when under hypnotic action. Told to take an object from one of the assistants and give it to the operator, she again refused, saying that she never took other people's things. The differences between hypnotically and magnetically induced secondary states is so great says M. Durville that it is to be regretted that the same terms are applied to both.

It is important to observe that both Professor Boirac and Dr. Durand de Gros recognize telepathy; i. e., thought transference as an established fact and explain its action as being akin to suggestion. It is constituted by an exteriorisation of the energy that animates our nervous system and produces auto-suggestion within man's own organism. When exteriorized it can equally become the vehicle of suggestion at a distance, called mental-suggestion, i. e. thought transference.

QUESTOR VITIAE.

Still another line of research arose out of the application of the art of mentation to myself: namely, what I have called Sociologic Psychology, in which environmental conditions and the social anatomy of social groups of creatures are varied to determine what are concomitant changes in the group mentation of these colonies or societies. The group anatomy of an ant colony or a beehive, e. g., is varied if they are supplied with slaves, or if the queen be removed, or if it be deprived of its workers, etc. A social group of creatures, like a herd or tribe or mob, has mental activity different from that of the individuals which compose it, and that is partly what I mean by group mentation. Its dim beginnings are seen in the esprit de corps, in the class spirit of a college, in the enthusiasm of an audience, in social belligerent revolutions, etc. I can show that in every variation of the social anatomy of any group of people or animals, there occurs a corresponding variation in their group tation of the individuals composing that group; and that every environmental change effects the group mentation. Here are the dim beginnings of a higher hygiene and social science; and also the germ of an important new principle in the attainment of highest health and in the cure of disease—social or group mentation can aid in affecting desired changes in the individual mind, and these changes in the individual mean physiologic changes.—Prof. Elmer Gates.

The following letter, written by Big Heart, a Sioux at the Rosebud agency, to the United States marshal, seems to be capable of two interpretations: "I want to make camplaint against my brother for shooting at my mother. He missed her at least a foot."

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CORRESPONDENCE

NEWS ITEMS.

Mrs. Lillie is still at Cassadaga.
Verona Park closed last Sunday.
Sunapee camp closes next Sunday.
Mr. B. F. Underwood is seriously ill at Quincy, Ills.
Dr. M. E. Congar is lecturing at the Vicksburg (Mich.) camp.
Ira M. Courliss of Brooklyn is recuperating in Bellport, L. I.
The annual encampment at Catalpa Park, Mo., closes Sept. 4th.
Lyman C. Howe will be at Island Lake, Mich., till Aug. 31st.
W. W. Reed of Newburyport, Mass., is a new lecturer in the field.
Mrs. F. A. Sheldon has organized a new society in Spokane, Wash.
J. Clegg Wright and J. Frank Baxter at Lake Pleasant tomorrow.
Dr. Peebles has returned to Battle Creek, Mich., ready for business.
The campmeeting at Temple Heights, Me., closed last Sunday.
Queen City Park closes tomorrow with Alonzo F. Hubbard as speaker.
Mrs. J. W. Kenyon gives tests at Thomas' hall, Hanson Mass., tomorrow.
Mrs. Longley is mentioned as a delegate to the California state convention.
Mrs. Mary F. Lovering has been spending August at Saratoga Springs, N. Y.
Atlantic campers will enjoy the ministrations of Mrs. Kate R. Stiles tomorrow.
C. E. Dent of Vicksburg, Mich., has challenged J. D. Hagaman to a public debate.
Mrs. M. T. Longley is a candidate for secretary of the N. S. A. for the fall election.
If Farmer Riley sends us his address we can forward a letter lying here for him.
Mrs. Mary Arnold Wilson is the pivot of Houston, Tex., Spiritualistic meetings just now.
Will C. Hodge and Mrs. Emma E. Hammond are leading spirits at the Delphos, Kan., camp.
Cassadaga has Mrs. Carrie Twing and Rev. W. H. Hicks booked for tomorrow, the closing day.
The friends around and about Clinton, Ia., have been delighted by the presence of J. Frank Baxter.
Covert is active again. He is trying to work himself into another attack of biliousness or heart-failure.
Annie Lord Chamberlain is comfortably ensconced in the lovely home of Mrs. Amsbry, Pomona, Cal. Photo and sketch next issue.
At the annual election of the First society of Alameda, Cal., Thos. Ellis Jr. was elected president, and C. A. Foster, secretary.
Married—In Cleveland, O., Aug. 10, 1898, C. H. Figuers and Miss Frances Hammond, Robert C. Wright, mayor of Glenville, officiating.
Are you considering Frank Walker's case? If not healed in the breach it will become a chronic sore and cause much itching. Look out!
Onset camp listens to Moses Hull and W. J. Colville the whole of next week, beginning tomorrow. The camp closes on Sunday, Sept. 4th.
Ashley camp is in full tilt. Reports say that success is in the air. It deserves the best, considering the superior quality of souls at its helm.

Dr. Cora A. Morse was honored with a birthday reception at her home, 621 O'Farrell St., San Francisco. It was only her 76th—good for another score.

Mrs. H. S. Lake, the eloquent inspirational speaker, may be secured for lectures on the northern Pacific coast. Address, for the present, Olympia, Wash.

The camps are drawing to a close. Next month many of the societies open for fall services. September is an active month for re-organization and re-union.

Sunday, Aug. 14, was the biggest day in point of attendance in the history of the summer meetings at Summerland Beach. Willard J. Hull was the speaker.

Mrs. C. Parish of San Francisco held a reception in commemoration of her 84th birthday at the Sherman House, 8th street. Spiritualists at \$4 are still young. Thus we wish her many more such celebrations.

Mattie Hull will be in Buffalo about the 1st of September. She occupies the rostrum of the First Spiritual church Sunday morning and evening for the month following. Home address, 359 Normal avenue.

Oscar A. Edgerly acted as chairman at the Vicksburg camp, and A. E. Tisdale delivered the opening address. Hon. D. P. Dewey also attracted much attention by his high-classed lectures during the week following.

Mrs. M. Klein of Van Wert writes that the printer omitted the words "they are restrained and the nature that has produced," in the ninth line, last paragraph of her last article. Those interested will re-read with the foregoing inserted.

Correspondence is desired with mediums by the Church of Spiritual Unfoldment, Atlanta, Ga., with the view of engagement for the coming season. Please state terms, phases, etc., addressing Dr. G. Gebauer, president, Atlanta, Ga., 147 Ivy street.

Married, at the residence of Elwood Smith, Gas City, Ind., July 5., Wm. F. Stinefield to Miss Gertie Hollingsworth, Dr. C. H. Andrews, inspirational speaker, of Marion, Ind., officiating. This was the first Spiritualistic wedding in that section of the country.

Mr. A. F. Melchers may be addressed in care of German Gazette, Charleston, S. C. The Gazette is a semi-weekly, and one of the few German secular papers that advocates Spiritualism. It reaches quite a number of the friends, and thus they will still be in tap with him from another center.

Leota D. Whartenby, secretary A. V. S., writes: At the close of the Winfield (Kan.) camp Mattie E. and Moses Hull came to Cedar Vale and held a week's meeting. On Sunday an all-day meeting was held in the grove. The attendance was beyond expectation and the interest unparalleled in this community.

Following are the officers elected for the ensuing year at the annual meeting of the Indiana Camp association: President, George A. Parkinson of Muncie; first vice president, P. B. Millspaugh of Anderson; second vice president, E. B. Chamness of Alexandria; secretary, Flora Harden of Anderson; treasurer, Henry Bronenberg of Chesterfield. The old trustees were re-elected.

The annual business meeting of the New England Spiritualist Campmeeting association was held Aug. 15. Officers elected: A. P. Blinn, Boston, clerk; H. A. Budington, J. B. Hatch, Jr., and Mrs. A. S. Waterhouse, vice presidents; Fred Haslam, New York, treasurer; A. H. Dalley, Mrs. J. A. Chapman, D. P. Barber, Mrs. A. E. Barnes, K. D. Childs, Whiteside Hill, J. B. Hatch, Jr., and Miss M. A. Westcott, directors.

The first annual convention and election of officers of the State Spiritualists' Association of Minnesota will be held in the Morgan Post hall, No. 118 Hennepin avenue, Minneapolis, Sept. 6 and 7. All societies throughout the state are requested to send in their applications for a charter and appoint delegates at once. W. F. Peck of St. Louis and all of the prominent local mediums will participate. An extensive program is being arranged and a large attendance is expected. The Ladies' Auxiliary will serve meals in the hall.

At one of the afternoon sessions of Lake Brady camp Mrs. M. McCaslin of Cleveland spoke on "Bodily Immortality," illustrating her lecture with life-size manikin of the human body. She declared that people did not have one, but many, bodies during the period of natural life, and cited this fact as proof that nature intended to preserve the human form intact for a continually increasing period of time if her laws were observed. She believed this period could finally extend into eternity and fulfill the Bible statement, "The last enemy to be destroyed is death."

Monday, Aug. 8th, was "Veterans' Day" at Lake Pleasant, Mass. Fine weather prevailed and a very large attendance was present. Judge Dailey presided and made the opening address in the forenoon. Mrs. Hattie Mason, Frank Woodbury, Mrs. S. C. Cunningham also spoke. Mrs. Farrar sang. In the afternoon Mrs. L. Lincoln, Dr. Sawin, Dr. Hidden, Mrs. C. F. Conant, Mrs. Storrs, Mrs. De Lewis and Dr. White spoke. John Slater gave tests. Mrs. J. S. Soper, the genial secretary of the V. S. U., was kept very busy throughout the session. \$47.50 was taken up in the collection.

Mrs. Frances A. Sheldon, president W. S. S. A., Spokane, Wash., writes that she and her husband have effected an organization in this center. Not only was the Unitarian church tendered them, but the business men have taken hold and demanded a settled pastor. Furthermore, that the regular services shall be philosophical, not phenomenal. Tests and such things must be given at other occasions—a reform the Light of Truth advocated years ago. Even the Theosophical society of Spokane offered their assistance and co-operation in this, and so the Unitarian church was secured for the cause.

At one of the recent big meetings at Camp Progress, Upper Swampscott, Mass., the following speakers prevailed: Mary S. Putnam, C. H. Abbott, Dr. Hewett and Charles Abbott of Boston; Abbie Burnham of Malden, James Smith of Chittendale and H. H. Warner of Everett. Poems were read by Mrs. R. Robertson, and there were solos by E. J. Holden and C. E. Legrand of Salem; trio, by N. H. Gardiner, E. J. Holden and J. Kely, and singing by a quartet; cornet solos by J. H. Hawkes; cornet duet by Messrs. Hawkes and Wiley, both of Malden, and automatic writing and tests by Mrs. Dr. Caird of Lynn.

At the annual meeting of the Onset Wigwam Co-Workers held at Onset, Aug. 6, 1898, Mrs. S. A. Bryant, second vice president, in the chair, the following officers were elected to serve for the ensuing year, viz.: Mrs. M. C. Weston, Boston, president; Dr. A. Proctor, Middletown, Conn., first vice president; Mrs. S. A. Bryant, Worcester, Mass., second vice president; Mr. C. T. Wilder, Onset, Mass., treasurer; Mrs. M. E. Proctor, Middletown, Conn., recording secretary; Mrs. M. M. Paige, Onset, Mass., corresponding secretary; Mr. J. H. Young, Onset, Mass.; Mr. William P. Lees, Philadelphia, Pa.; Mr. F. W. Paige, Onset, Mass.; Mrs. S. M. Wyman, Onset, Mass.; Mrs. C. M.

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NEWS ITEMS (Continued.)

Bolton, Fitchburg, Mass., were elected trustees.

Mrs. John Linsey, Mrs. R. W. Barton (formerly of Minneapolis, Minn.), Mrs. Lydia D. Everett, M. D., and Mrs. Amanda L. Coffman are workers in the cause, demanding respect and patronage. There are others of special merit I will pleasantly mention in the future. Mrs. Barton is an able and eloquent speaker, giving some remarkable tests, and able to do a work in prescribing for the sick. Lydia D. Everett, M. D., shows much strength of character in battling with disease, and with the help of the higher powers, delights to paint the bloom of health on the cheek. Dr. Everett kindly opened her home, 169 Iowa street, Thursday evening Aug. 11, for the benefit of the writer. We value money for its uses, while kindness and protection go hand in hand as master-educators of the world.—Arzella C. Clay, 179 Lyon street, Grand Rapids, Mich.

On the hotel register at the Indiana camp up to Aug. 7th were found: G. W. Tindale, Shelbyville, Ind.; W. L. Skeels and wife, Fultontown, O.; S. M. Price, Marion; S. W. Hart and wife, Kokomo; Wm. Roberts, George H. Smith and wife, Richmond; James McNeil, Richmond; A. E. Chamness and wife, Williamsburg, Ind.; D. J. Bunsell, Delphi; C. Reynolds and Cyrus Boyd, Montpelier; H. H. Thornburg, Garfield, Ind.; R. A. Town and wife, Montpelier; Daniel Knight and H. C. Phelps, Bennetts, Ind.; F. C. Moore, Indianapolis; I. W. Gregg and Jesse Munn, Elwood; Riley Thompson, Goshen; Alvin Clark, E. Green, F. Green and J. Boxhorn, Swayzee, Ind.; John Appenzeller, Bloomington; Mrs. M. Johnson, Kokomo; Mrs. Klingensmith, Peru; Otis Thompson, H. M. Frazer, Muncie; James Wigginton, Indianapolis; M. L. Myers and wife, Kokomo; Isaac Pemberton, Delphi. This list of new arrivals does not include those who are stopping at the cottages and in tents.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is spiritual perception, and how can it be attained?—G. W. Benison.

Answer.—Feeling suddenly moved to think certain people a happy combination or a united family is due to the momentary rapport with them—either caused by them thinking of you or you of them, though the former is the surest way of testing it, or getting at the truth of the case. But either way will do if highly sensitive, though in sending your own mentality over to them, you may find them engaged themselves thinking of people far away. In this instance you will fail in your intention, whatever it may be—even if but to steal their opinion concerning yourself. To know what that is, you must be either highly sensitive to reciprocal feelings or intuitive to thought. In the first instance, a feeling of awe or timidity indicates reserve—not easy to become acquainted with. Timidity commingled with a desire to avoid their glances or presence points to haughtiness. Direct fear betokens hatred or malice behind them. Fear is nature cautioning you to avoid them entirely—to guard against danger. An opposite inclination of either awe, timidity of fear betokens the opposites of reserve, false pride or prejudice. In the second case—intuition—you have an awareness of truth concerning them, either for evil or for good. You call it suspicion, but it acts on the same principle as the foregoing, only that it is brought to you mentally instead of physically. Now, whether they are thinking of you or you of them, if sensitive or intuitive, you become aware of their condition as a unit if thinking of them as a family. By concentrating your mind on them separately you become aware of their individual characteristics—a feeling of calmness indicating humility or love, and that of delight or happiness one of health or harmony. When inspired to active thinking they are intellectually inclined, but if inclined to eat you can judge them accordingly. A good sensitive can always tell by his own inclinations what the other is actively inclined to or loves. If you feel generous or cheery, sympathetic or charitable, they are of that order—men giving what is given, and attracting to themselves just what they are constantly offering to the world. Physical life is as much one of reciprocity and affinity as spirit life. And to be conscious of all this is spiritual perception. All can develop it if they follow the teachings as laid down for it by Spiritualism, and to know the latter you must read its journals or newspapers to keep in rapport with the latest thought and influence of the day.

Question.—What is selfishness from a spiritual standpoint, allowing a man a reasonable portion for his maintenance and so-called self-preservation?—Investigator.

Answer.—Without interfering with man's course through life it may be summed up as follows: Intemperance, for it is always depriving somebody of their rest, their rights or their moral advancement. In the first instance it affects a mother, a wife or a friend, disturbing their sense of decency or their soul's equanimity. In the sec-

ond it robs somebody, in that it is a waste for a bad purpose. In the third instance it lends an object lesson to others and influences sensitives to imitate it. And individually the intemperate man has nothing to show for it in the end, except what he has to be ashamed of, both here and hereafter.—The next form of selfishness is robbery, whether of another's time or money—applicable to both employee and employer alike. You have no more right to rob him of his time than he has to rob you of your strength. Each should consider the other's interest.—Deception in any form is selfishness, or that whereby another is to be injured. Untruth is deception, and is manifest through vindictiveness, malice, prejudice, hatred, fraud, uncharity, false pretenses, hypocrisy, faithlessness or dishonesty. — Injustice is selfish or taking advantage simply because it is possible—all forms of imposition, lack of consideration for the feelings of others, and cruelty, whether of mind or body. Lack of consideration for the discomforts of another when avoidable. In fact, everything that your conscience prompts you to resist. All such practices create living forces in your being, which manifest as irritability, nervousness, oppressiveness, melancholy, gloominess, discontent, and despondency—just as the opposite makes you calm, tranquil, peaceful, healthy, joyful, cheerful, content and courageous—one a self-created hell, the other your heaven. Hell and heaven are within, as Jesus said, and founded on selfishness and love.

Question.—Is spending money a sensual or an emotional passion?—P. S.

Answer.—It is both, for it is the will put into motion—will power being a combination force of sensation or consciousness and emotion or love, though it may be negatively applied, and in favor of either the sensual or emotional. Spending it for a drink or a dinner party, for example, is sensual; for racing or gambling is emotional. But whatever its tendency it is an evil—a weakness—that keeps many poor, and for which many are kept poor to prevent them from indulging this passion. It is not only injurious to health, but robs the spirit of force in that it creates a leak—the habit evolving a force or faculty that expends vitality and thus weakening the spirit. Economy is a science which has an antithetical effect on the spirit. But carried to the other extreme—penuriousness—it dwarfs the soul and makes it puny or imbecile. Harmony is the aim of life—that it, being neither extravagant nor selfish; neither too excitable nor too indifferent; neither too obsequious nor too proud; neither too sympathetic nor too cold—neither too studious nor too indolent; in fact, be reasonable in all things, for reason is harmony, and the nearer the latter the more acute and greater the reasoning powers. Spending money—extravagance—is a weakness or lack of force in human character, and never leads to good—unless the money is unselfishly expended. But as a rule it is a pleasing of self all around—even when spending it for others. The ceremony of making presents is only folly—vanity—more pleasing to the giver than to the recipient under such circumstances, because done to gain applause rather than to do good. Such expenditures should be devoted to charity—to make them of value to the spirit—or they come under the category of waste and harm the giver more than they benefit the recipient. Giving the poor dog a bone is an insult to the divinity.

Question.—I am informed through an independent slate-writing medium that the spirits always write on the under side of the slate, but I notice that the pencil is placed on top of the slate. As only one slate is used, I

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wish to ask: Ought not the pencil to be placed below the slate, and does it require a longer period of time to develop when sitting with double slates than it does with a single one? If pencils are placed on a table and the slate held above them, what amount of space would be required by the spirits between the slate and table, or does this depend upon the purified condition of the spirit?—Estella.

Answer.—The spirits do not use the pencil at all. This is only a material agency from which to draw or abstract certain ingredients used in applying their power. Nor do they write on the slate as you would. Their mode is a form of materialization—often written from the underside of the slate and the message appearing on top, as if written through the slate.

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HON. A. E. STANLEY,
Secretary Q. C. Park Campmeeting Association.

OUR SERMON—TWIN EVILS.

Unpunishable intemperance is carrying sensualism to the extreme limit of the law—such as practiced in private, but it horrifies just the same.

Selfishness has a like privilege outside of the law; but does not find such universal disgust because not understood. Among the evils of selfishness is one very prevalent in this day. It is that of being always "on the make."

To those who have risen above this petty meanness it is extremely offensive and often despicable. But, like the drunken sot, such characters would only grin to be told of their evil, believing themselves complimented by their shrewdness and business tact.

Only suffering can teach true morality or spirituality. Pain, poverty and often persecution are needed to unfold the divinity in man. And if he could read the "signs" aright—knew the law against selfishness he would be amazed at the danger he is constantly encountering or facing.

That which horrifies or disgusts is unspiritual or unlawful—one being incited by the unclean, the other by the inhuman in man. Horror, therefore, betrays sensuality or intemperance, and contempt betrays selfishness in some form.

Selfishness belongs to the inhuman, for in it is implied heartlessness or lack of sympathy for others, and makes the owner ignoble inaction according to the force dominating. Nobility and dignity can only come out of love or accompanying good deeds, kind feelings, generous impulses and charitable thoughts. This everlasting fault finding, ungenerous conclusions, jealous bickerings and little resentments practiced by neighbors on each other is as much a breeder of disease as vitiating the atmosphere with foul breath. If not exactly microbe creating as impure breathing, selfishness or hatred (which all unloving impulses are) vitiates the magnetic relations between mind and matter, and invites disasters unlooked for. Cyclones, earthquakes and other disturbances are attracted to human centers by the disturbance they lend to the atmosphere through unspiritual or unloving thoughts—like attracting like.

Thought has magnetism in its wake. It is clothed in the same; for without body it could not be propelled to make itself known to other minds, as in telepathy. Therefore it has quality, and may be good or bad; pure or impure; calm or disturbing; with good or bad effect, according to quality. Thus its dangerous possibilities.

Lightning is the effect of atmospheric disturbance. Bad magnetism of mental disturbance. A house charged with the latter is not unlikely to attract its similitude when near at hand. Earthquake is lightning below the

surface, or a storm beneath our feet. It travels in comparatively narrow lines, and has plenty of space to find the seacoast or water without touching cities, which represent but mere dots on the country's surface. But these underground electric flows often seek cities—being attracted there as if guided by an intelligent hand to destroy them. But it is only the natural effect of a cause. The citizens reap what they or their progenitors have sown. It is a discord being attracted by another discord, with results compatible with the seed sown—the wrongs done in the past, or the selfishness existing at the time. We can not escape our destiny—go where we will.

Intemperance and selfishness have been the cause of all disease and misfortune among mankind, and will continue to be as long as they exist. They are twins and should meet with like legislation. But first we must elect unselfish legislators to make our laws. As long as people are selfish they can not comprehend what love is; and to see the former they must unfold the latter, for love opens the mind to the horrors and terrors of selfishness, as education and refinement opens it to intemperance—both showing up these evils in a light so glaring that we want them trodden under foot, either by individual reform or man-made law.

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